Abigail Wanton's Book

THE Fountain Opened: OR, The Great Goſpel Priviledge of having CHRIST exhibited to *Sinfull Men.* WHEREIN Alſo is proved that there ſhall be a National Calling of the JEVVS From *Zech.* XIII. 1.

By Samuel Willard, Teacher of a Church in *Boſton.*

1 Cor. 2. 2. *I determined not to know any thing among you, ſave Jeſus Chriſt, & him Crucifyed.*

Si Chriſtum diſcis, ſatis eſt ſi cætera neſcis.

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To the READER.

SUCH *is the fulneſs of Sufficiency in Chriſt, that no words can enough expreſs it: for which reaſon the Holy Scriptures ſet him forth under the ſhadow of many* Metaphors, *which require a Spiritual improvement; all of which put together make up but a dark & deficient deſcription of him: and yet every one of them Commends him to us as an Object worthy of our Love & Truſt, inaſmuch as they repreſent him one every way furniſhed to anſwer all our wants, which can no where elſe be ſupplied; and, but for whom we muſt needs have periſhed in them. The following Sermons ſet him forth as a* Fountain, *and ſuch an one as is* Opened *to miſerable men, together with thoſe Vertues which do more eminently flow from him as ſuch, for the abundant ſupply of all thoſe that partake in him: and withall it gives us the comfortable notice of a more peculiar & glorious* Revelation *and* Application *of it, to be made in theſe laſt days.*

To the READER.

If thou hast known, what it is to be in a dry and thirsty land, where no Water is, this will be good News to thee. If thou hungrest and thirstest after Righteousness, this will give thee direction. If thou hast ever tasted that he is gracious, thou wilt here find Refreshment. If thou art at a loss about the dark Providences which are upon the Christian World, thou wilt here find matter of encouragment, in prospect of the better Times wherein this Fountain will be wonderfully exhibited.

Touching the Sermon that is subjoyned to this short Treatise, I need not to apologize for the Seasonableness of Publishing it, unto such as understand the Genius *of the Age we live in. If any thing in these Papers may serve to win Souls to* CHRIST, *and confirm his Redeemed in their Love of Him, and promove* Evangelical Holiness, *I have my desire. To his Blessing then I Commend them and thee, Who am*

Thy Servant

for Christ's sake,

Samuel Willard.

THE Fountain Opened, &c.

ZECH. XIII. 1.

In that day there ſhall be a Fountain Opened to the Houſe of David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs.*

Zechariah was one of thoſe Extraordinary Prophets whom God raiſed up and ſent to the *Jews*, after their return from *Babylon*. He was contemporary with *Haggai*, and began his Miniſtry about two months later, in the Reign of that *Darius* who encouraged and ſet forward the building of the *Temple*; to the purſuit of which affair, theſe two Prophets did joyntly ſtir up and animate the People of God. Who this *Zechariah* was, and to what Tribe and Family he belonged, we are at a loſs, his Genealogy being only reckoned up to his

Grandfather, of whose Stock there is no mention made elsewhere in the Old Testament: only this I suppose is beyond just dispute, that he is the same whom these Jews did barbarously murder, for his faithful reproofs given them, and denouncing of Gods Righteous Threatnings against them for their sins; which added to their guilt, and is articled against their Posterity by Christ himself, in *Mat.* 23. 35. This Book is partly *Doctrinal*, partly *Visional.* In the Visional part of it he gives an account of all the Changes or Revolutions which were to pass over the *Jewish Nation*, till, for their sins, and more particularly, for their despising of Christ, and the Salvation by him offered to them, they should be *laid desolate*; and so abide, till such time as God should again graciously call them: and there are interwoven the Predictions of the Judgments of God on other Nations, so far as they concerned his dealings with this people. Divers of these *Visions* are exceeding mysterious, and the harder to be understood by us, not only because of the depth of the *Allegories* used, and the intermixing of things fore signified by way of anticipation; but also because they are not as yet accomplished: And here we are more especially to observe those Prophesies which point to the Calling of the *Jews* to Christ, and the Spiritual Glory of that time, which is more than once hinted at in this Book;

Book: as also the Calling of the *Gentiles*, and the wonderful enlarging of the Grace of God to other Nations. To make the way clear to the words of our *Text*, let us observe, that at the beginning of *Chap.* 12. Our Prophet predicts an happy and glorious Estate which God will in due time restore *Jerusalem* unto, and he indigitates a special appointed season in which this should eminently be accomplished: and therefore it is once and again called, *That Day*, as it were with an *Asterism* set upon it. To what day, or article of time this Prophesie particularly points, is matter of debate, as also whether the *Jewish Nation*, and literal *Jerusalem* be at all aimed at in it. That Gospel Times are pointed to, is very evident by several passages which might be observed in the *Context*: or the time after which Christ had been put to death by this people: and that some notable gracious dispensation towards Gods ancient people is aimed at nextly therein, is, I am perswaded, without doubt; though others also may be comprized in it. Some Expositors, not only refer, but restrain it to those notable Conversions of the *Jews* on the Preaching of the Apostles, which are recorded in, *Acts* 2. & 4. But though there may be accounted then to have been a *Specimen*, or an earnest of it, yet the lofty expressions that are here used about it, and also the extensiveness of the work mentioned, say that

there hath not as yet been a full performance of it, but that it is to be waited for, when that General Calling in of the *Jews* shall Commence, of which we have a satisfying account in *Rom.* 11. In *Chap.* 12. 10. God, by the Prophet, tells us how he will prepare his people for such great favours, *viz.* he will bring them to a true and cordial *mourning* for the affronts which they had offered to the Lord Jesus Christ, in crucifying of him; and that both universal and particular: and thereupon he proceeds to enumerate several spiritual benefits which shall ensue; the first whereof that is mentioned, is this in our *Text*, and it is a very comprehensive one. The words then are a gracious New-Covenant Promise, of a singular benefit to be bestowed on the Church of God in Gospel Times, and upon every true penitent in it; and particularly on the *Jews*, when he shall come to call them home to himself. In them we may observe,

1. The benefit it self which is promised: *A Fountain.*

2. The singular mercy that should be discovered in regard of this benefit, *it shall be Opened.*

3. The Subjects to whom this benefit should be applied; *to the House of David, and to the Inhabitants of Jerusalem.*

4. The design of it, or that wherein the great

great uſefulneſs of it ſhould appear, it is *for Sin, and for Uncleanneſs.*

5. The time when this ſhould be, *in that Day.*

Give me leave to make a brief paraphraſe on this ſweet *Text*, which comprehends in it the ſumme and ſubſtance of all Goſpel Grace. *In that day*] *i. e.* The day which is once and again mentioned in the foregoing *Chapter.* The day wherein God will *return to Zion, and have mercy upon her, and build up her waſte places.* It is true, this benefit hath belonged to the true Church of God, ever ſince the Promiſe of the *Seed of the Woman* was made; but there are ſpecial times wherein there are more eminent manifeſtations of Divine favours to the people of God, which God would have remarked by them: and ſo this hath a reſpect to that happy time which is expected by the Church of God, when *all Iſrael ſhall be ſaved.* But that which I would more peculiarly obſerve, for our own improvement is, it is the day wherein the *Spirit of mourning and Supplication* ſhall be *poured* upon them; when God ſhall bring them to true ſorrow for Sin, and penitent addreſſes unto him for peace and pardon: and ſo it ſhews the order and way of Gods communicating of this great favour to them. *There ſhall be a Fountain*] The word, *fountain* cometh of a root that ſignifies, *to dig for a ſpring of water*; and in one Conjugation, *to*

flow

flow over abundantly: and doubtleſs, Chriſt himſelf, in reſpect of his blood, or obedience and merit, is intended by it; as will afterwards be obſerved. *Opened*] A thing is ſaid to be opened, that was before ſhut or covered; the word is alſo uſed for the making of a thing manifeſt, which was before hidden, or not known, we therefore read of the opening of waters, the opening of treaſures, or the unlocking of them, the opening of doors; and a noun from this root, ſignifieth, a *door*. In ſumme, a thing is then opened, when it is expoſed, and laid before perſons, and they have the free liberty given them to come and make uſe of it. We are not here told who will open it, but it muſt needs intend a work of the Spirit of God, who is the revealer and applier of Chriſt and his benefits unto men. *To the Houſe of David, and to the Inhabitants of Jeruſalem*] By theſe we may underſtand thoſe that are the people of God, the ſeed of Chriſt, for he is the true *David*, and the Members of the Myſtical Body of Chriſt, for theſe are *the Inhabitants of Jeruſalem.* It may alſo intend all ranks of men: the *Houſe of David*, may have reſpect to the Rulers and Nobles, & the *Inhabitants of Jeruſalem*, to the meaner ſort. *For Sin, and for Uncleanneſs*] The word, *Sin*, ſignifies any *Error*, or turning out of the right way: The word *Uncleanneſs*, properly ſignifies ſomething that is *removed*, and is uſed in the *Levitical*

Levetical Law, for such things are were separated, by reason of Ceremonial pollution, and might not be touched. When he saith, this *fountain is for sin, and for uncleanness*, he intends that it is designed for the taking of them away, and this is done both in *Justification* and in *Sanctification*, as will afterward be observed. And under these two words are comprehended all sorts and degrees of sin: the least errour stands in need of it; and the greatest Pollution may be cleansed by it.

There are several precious truths contained in this portion of Scripture, which I shall make some remarks upon.

DOCTRINE I.

That Jesus Christ is a Fountain of saving Good.

WHat is nextly intended by this fountain, Commentators do variously guess; some apply it to the Grace of God, some to the Holy Ghost, some to the Gospel it self: and some to Baptism, or to both of the Sacraments of the New Testament. But all agree that it ultimately refers to Christ, as he in whom all that Grace which is provided for the relief of sinful man, is treasured up as in a fountain, according to, *Col* 1. 19. *It pleased the Father, that in him should all fulness dwell.* This then is one of the precious *Titles* of Christ; &

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it is *Metaphorical* or alluſive, pointing us to the consideration of an earthly thing, and ſuch a is well known, for our help in the contemplation of him, and the great benefit that accrueth by him to his people. In the clearing up of this Doctrine, three things may be inquired into, *viz.*

1. *In what reſpect Chriſt is a fountain?*
2. *What is that ſaving good that is fountained in him?*
3. *How he comes to be ſuch a fountain?*

1. *In what reſpect Chriſt is a fountain?*

A. The word, *fountain*, may be conſidered in a double ſenſe; either only as a *Metaphor* alluding to the repoſitory in which waters are contained, and from which they iſſue; or elſe with the addition of a *Metonymie*, with reſpect unto the waters that are contained in it; and both theſe are applicable to the *Text*: The former of theſe belongs to this enquiry, and the latter to the next. As then a fountain is a repoſitory which God hath, in the work of Creation, provided for the treaſuring up of waters in, ſo is Chriſt a Store-houſe of all Grace, in whom it is laid up. And there are ſeveral reſpects in which he is thus compared to a fountain, and hath this Title put upon him; more eſpecially,

1. *A fountain is ſo called from the Plenty of waters that are in it.* There is a great fulneſs in a Fountain. Ciſterns have but a little in them ſma

ſmall Springs, that are but little veins in the earth, do vent but a little water, becauſe they have not much in them; but a fountain hath abundance in it, it is a vaſt treaſury; there is no want in a fountain, but there may come as many as will to it, and have a full ſupply of water from it; and ſuch a fountain of Grace is Jeſus Chriſt to his people; for this reaſon is he ſaid to *be full of Grace and Truth*, *Joh.* 1 14. And all the people of God are ſaid to receive out of *his Fulneſs*, verſe 16. and becauſe of this abounding ſufficiency of his, thoſe that fear him are ſaid *to have no want of any good thing*, *Pſal.* 34. 9. And believers are ſaid to receive *abundance of grace* from him, *Rom.* 5. 17. Hence we are told in *Iſa.* 33. 21. *The glorious Lord will be to us a place of broad rivers and ſtreams.*

2. *A fountain is ſo called from the Quality of the waters in it.* The waters of a fountain are very much different from thoſe that are in a pool or ciſtern; and there are two titles that are put upon them in this regard.

1. *They are called living waters.* Hence we have ſuch alluſive expreſſions, *Cant.* 4. 15. *A Well of living waters. Rev.* 7. 17. *And ſhall lead them to living fountains of water.* Not that they properly have a principle of life, or a living Soul in them (for they are not in the order of *Animates*) but *Metaphorically*, in that they have ſomething reſembling life, becauſe

because they run, and overflow, and purge themselves, and have a continual motion. As also from the efficacy of them, because they are salubrious, and very serviceable for the preservation of the life of the Creature. Thus is Christ in respect of his Graces compared to a fountain; *Jer.* 2. 13. *Ye have forsaken me the fountain of living waters*, and the Graces which he communicates from himself to such as come unto him, have that *Epithet* given to them, because they do revive, or give and continue life to them who partake in them; see for this, *Joh.* 4 10. *He would have given thee living water*; and 7. 38. *He that believeth in me, out of his belly shall flow rivers of living water*; and on this account the Psalmist ascribes that to him, Psal. 36 9. *With thee is the fountain of life.*

2. *They are called clear and pure waters.* And this follows from the former; for being living, they purge themselves, and always keep clean; A Cistern, or pond, or Well, are apt to gather filth by standing, and to grow corrupt, and to be often disturbed; but a Fountain is clean and pure. Accordingly we have the Spirit of God, in allusion to this, describing the fountain of Grace which God hath provided for his Church, *Rev.* 22 1. *He shewed me a pure river of water of life, clear as crystal.* Such is Christ, and such are all his benefits; they are holy, and there is no defilement in them.

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3. *A fountain is so called from the Diffusiveness of its waters.* The waters in a Well, or a Pond, are shut up, and they move not; but are confined to one place; they are standing: but a fountain is ever running over its banks, and spreading it self far and near, imparting of it self in its streams. Hence we so often read of *running waters* in the Scriptures. Such also is Christ in respect of his Grace. We have an *Allegorical* description given of this in *Ezek.* 47. *begin.* in those waters of the Sanctuary, which *ran from the south side of the Altar*, and encreased as they went along; which point to that we are now considering of. A fountain may be conveyed in streams to many places, for the supply of such as want it: and Christ conveys his Grace here and there; and there is never a street in the City of God but is abundantly refreshed with it.

4. *A fountain is so called from the Perennity of it.* The waters in a Cistern or pool, waste with using, and may be emptied in time, if constantly repaired to, yea and the waters in them will dry up by degrees; but a fountain is ever full, and hath a fresh supply coming in, as fast as any is drawn out of it, or conveyed from it: if ten thousand should come to it, they may fill all their vessels, and yet there is no want, nor any missing, but ten thousand more may come after them, and have equal supply. Such is Christ in respect to his Grace;

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hence all that are a thirſt are invited to him; *Iſa.* 55. 1. *Ho, every one that thirſteth come to the waters*; and we are bidden to enlarge our veſſels, and yet we ſhall be repleniſhed, *Pſal.* 81. 9. *Open thy mouth wide, and I will fill it*; and God hath aſſured us. *Iſa.* 45. 19 *I ſaid not to the Seed of Jacob, Seek ye me in vain.*

2. *What is that ſaving good that is fountained in him?*

A. We obſerved, that a fountain is properly a receptacle of waters, and therefore is Metonymically put for the waters themſelves that are in it; and we may here keep to the alluſion. Water is one of thoſe things that are neceſſary for the life of man, and afford a manifold benefit unto it; it quencheth the thirſt, it revives the ſpirits, it comforts the man, it cools and refreſheth the body, it is of uſe alſo for cleanſing or purifying both the body, and ſuch things as are for its uſe and comfort: and indeed ſuch is the uſefulneſs of this Element, that the want of it makes the man miſerable, and if he be not ſupplied with it, he will unavoidably periſh. It is therefore reckoned for a ſingular advantage and happineſs to dwell near a fountain of water, as *Iſa.* 33. 16. *His waters ſhall be ſure*; and Chap. 32. 20. *Bleſſed are ye that ſow beſide all waters.* Now that which is here alluded to in this compariſon is whatſoever benefit derives from Chriſt to the Souls of men, for the helping them to obtain

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Eternal Life. These waters comprehend under them, *Grace, and Glory, and every good thing*, *Psal* 84. 11. peculiarly the Graces of his Spirit are here pointed to, and therefore we have such an expression in, *Joh.* 1. 16. *Of his fulness we have all received, and grace for grace.* The benefit of which is excellent, and manifold: without it we must needs perish; from and by it derives to us all that is necessary or desirable. There is pardon of Sin, peace with God, Sonship, Sanctification, and Consolation: the most comprehensive of which will be particularly considered of under a following Doctrine. But it is certain that all these are laid up in Christ, and flow from him to his People, as waters do out of a fountain; and are no where else to be had.

3. *How he came to be such a fountain?*

A. This flows from his Mediator-ship, and may be traced in these four particulars.

1. *Mans Apostasy had cut him off from God as the fountain of life to him.* All mans happiness is fountained in God, and must derive from him by way of participation. He was at first, in his state of Integrity, planted by this fountain, had free access to it, and could refresh himself at all times with it; the streams of it ran down freely on him: but when he sinned against God, that made a woful separation, so God tells them, *Isa.* 59. 2. *Your sins have separated between you and your God*; and since then,

that is a proper title of sinful men in their natural state, *Psal.* 73 27. *They that are far from thee.* God is no longer his portion; of a friend he is become his enemy; all those Glorious Attributes which when for him, would have filled him with satisfaction, are now armed against him, and become a terror to him, being ready to destroy him: and if this be not retrieved he cannot escape perdition.

2. *Gods free Grace constituted Christ in the Office of a Mediator, that he might procure life and happiness again for man.* Sin had brought man under the Guilt of Death, binding him over to suffer eternal vengeance. God's Justice was now engaged to execute an holy revenge upon him, for the affront which he had offered to his Law. This Justice must be satisfied; man can no more approach to God but by a Mediator, for without one, *God is a consuming fire.* God graciously resolves to bring some of that unhappy race back again to himself, and be a fountain of life unto them, and herein to manifest his rich Grace; for this end he appointed his own Son to become man, and in our nature to bring about an Atonement, by reconciling God and man one to another and procuring a Redemption for us; for this he put Christ into his Office, and indented with him in the Days of Eternity: *the counsel of peace* is therefore said to be *between them both*, *Zech.* 6. 13.

3. *Christ*

3. *Christ, by his satisfactory Obedience, purchased and laid in all that was needful for the Salvation of man.* Had not God put him into Office, and Commissioned him for this, all his Obedience had been insignificant: for, not only or meerly the value, but the Acceptance of it for us, made it a purchase: and yet had it not been valuable, it would not have done, because Justice and Mercy could not otherwise have agreed in our Salvation, as they must, Psal 85 10. *Mercy and Truth are met together, Justice and Peace have kissed each other.* But Christ bought us at a valuable price, 1 *Cor.* 16. 2. *Ye are bought with a Price*; and because his death was more eminently concerned in this, hence it is peculiarly Attributed to his Blood, 1 *Pet* 1. 18, 19. *Ye are Redeemed, &c. with the precious blood of Christ*; and as he bought us out of the hand of Revenging Justice, so he bought all that Inheritance for us, in which our whole happiness is contained, which is called the *purchased Possession. Eph.* 1, 14.

4. *Hence all this good is deposited in him, and the dispensation of it is committed unto him.* As he was at the cost to procure it, so his Father hath betrusted him with the application of it; he is made the Store house or Treasure of it, it is laid up in him, *Col.* 2. 3. *In whom are hid all the treasures of wisdom and knowledge*: We must go to this Heavenly *Joseph* if we would obtain it. God put not only a *Priestly*, but a

Prophetical and *Kingly* Office on him; and now he leaves all to his management, and he gives eternal life according to his pleasure, *John* 5: 21, 22. *The Son quickneth whom he will; the Father judgeth no man, but hath committed all Judgment to the Son.* 17. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

USE 1. For *Information* in two or three particulars.

1. *Learn we hence the happiness of all those that have gotten an interest in Christ.* All the *Titles* that are put upon him in the Word of God are to commend to us some excellent benefit that flows from him to those that participate in him. Now, as Christ's Office is to convey saving mercies to us, so herein he appears glorious, in that they are all stored in him as in a fountain, and that he therefore is a fountain of them. How rich then are all they who are owners of this fountain, that dwell with him? Such are all true believers: these can never want; all that they can need is in him; and there is enough and to spare: this may turn *the valley of Baca into a well, Psal* 84. 6. Christ himself hath told us what is the priviledge of those that believe in him, *Joh.* 7. 38 *Out of his belly shall flow rivers of living water*; and hence there is such blessedness pronounced on believers, *Jer.* 17. 8. *He shall*

shall be as a tree planted by the waters, and spreadeth out her root by the river, &c. Rejoyce then in this your lot, and envy not the world their broken cisterns, though they seem to be never so full.

2. *Here is good news to those thirsty Souls, that have sought for living waters, and found none elsewhere.* When God awakens the Consciences of Sinners, and shews them something of the misery which they labour of, they are inquisitive where they may get a remedy; and they seek it at home and abroad, they *go from hill to mountain* in quest of it; they have gone to every pit, hoping to draw waters to refresh their Souls out of it, but they have come away empty and ashamed, and may possibly be ready to sit down and despair of ever finding any that will quench their thirst, and refresh their Souls: but be of good cheer, here is a true report made of a fountain of such waters as you need; there is none in the world, nor is there any in your own power: but there is enough in Christ; he is an infinite and inexhaustible fountain of it; and if there was no more to be said, yet here is encouragement to hope: if there were none at all, your case were then desperate; but if it be any where, and there be enough of it too, think then, I will not abandon hope, for *who knows* but that he may shew me the favour, to give me to drink of these waters of life.

3. *This may answer their doubt who are afraid to come to Christ, by reason of the greatness of their sin & misery.* When deep convictions of these do make them, instead of making the greater haste to Christ, to discourage themselves thereby from daring at all to come to him, their *sins are too great to be forgiven* them, their hearts are so hard, that there is no softning of them, their debts are run up to *ten thousand Talents*, they have gone beyond the ordinary sort of Sinners; and sure there is no help in Christ for such as they are: Look now, he is a fountain, yea he is an immense and an incomprehensible fountain, whatsoever you want or can desire is to be supplied out of it to the utmost extent of your cravings, yea, indeed he came for that very end, *that where sin hath abounded, Grace might much more abound, Rom.* 5. 20. And is therefore furnished accordingly. Hence,

USE II. Let it be to exhort and direct miserable Sinners; and such are all the Children of men in their natural estate, & till they are gotten into Christ, and interested in his Redemption. Be you then pointed hereby to come to Christ for all your supplies; make him your object, and address your selves to him. Many arguments might here be used to press this advice; but I shall only offer two or three which are fetched from the Doctrine in hand.

1. *You must have a supply or you will perish.*

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There is no living in the condition you are at present in; if you sit still you dy unavoidably; your famishing Souls must have something to live upon, and that can be nothing else but these *living waters*, or you will faint and dy. The whole Word of God will assure you of your woful infelicity, which as long as you abide in your natural state, you labour of, and are perishing in: if therefore there be no supply to be had, you will sink under this distress, and be undone for ever; and surely such a thought as this, if duly meditated upon, cannot but stir you up to enquire, and make you restless in seeking where and how you may obtain the supply, by which you may escape the woful misery which is upon you.

2. *You will be miserably disappointed if you go any whither else for it.* You will have many solicitours, who will say to you, *Turn in hither*, and will promise you fair; but all is a cheat; believe them not; if you will not be miserably disappointed. If you seek to the world, there is not one drop of the waters of life to be found in it, it hath nothing but poysoned waters, which, however they may please your carnal appetites, will not satisfie an immortal Soul. The Worlds Cup may intoxicate you, but it will never slack your thirst; mans misery began in his turning to it, *Jer* 2. 13. *They have dug to themselves broken cisterns that can hold no water.* If you seek it in your own

Righteousness, and take much pains in quest of it by that course, it will deceive you; God expostulates thus with all that will not come to these waters, *Isa.* 55. 2. *Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?*

3. *There is enough in Christ to answer all your wants.* Let them be never so many, or never so great, yet know it that fountain hath an immense fulness in it, and can never be drawn dry: Millions of Souls have been satisfied at it, and it is still as full as ever, *Eph.* 3. 20. *He is able to do exceeding abundantly above all that we ask or think*: All other waters will dry up, but these never will, *Isa.* 58. 11. *Thou shalt be like a watered Garden, and like a spring of waters, whose waters fail not.* The Psalmist therefore presumes on this, *Psal.* 36. 8. *Thou shalt make them to drink of the River of thy Pleasures.*

And for your Direction.

1. *Be affected with your own Necessity.* The reason why this fountain is no more repaired unto, why JesusChrist is so greatly neglected by the Children of men, is not because they have no need of him, but because they do not rightly resent their need. Were you in the case of those poor *Lepers that sat in the gate of Samaria*, of whom you read, in 2 *Kings* 7. *begin.* or of the poor *Prodigal* in his far Country, where he was ready to famish, *Luke* 15. You would soon bestir your selves. Consider then what Sin hath

hath made you; take the Word of God, and believe it, and there read what a forlorn condition you are in, ſtarving, fainting, dying.

2. *Renounce all truſt in broken ciſterns, and ſeek to him alone for Supply.* As long as you look elſewhere, he will not hear you; we are told, in *Jon.* 2. 6. *They that embrace lying vanities, forſake their own mercies.* And accordingly we are acquainted how it ſhall be, when God comes to be the portion of the Soul, *Hoſ.* 14. 8. *Ephraim ſhall ſay, What have I to do any more with Idols?* And hence we are directed to come with a declared rejection of other objects, *verſe* 2, 3. *Aſſur ſhall not ſave*, &c. And one would think your own experience, how often you have been defeated in ſeeking to them, were enough to make you thus to do.

3. *Plead his ability, or ſufficiency.* Believe it, and let it be your encouragement, and make uſe of it in your petitions; argue with your ſelves, as the Prodigal did, *Luk.* 15. 17. *In my fathers houſe is enough and to ſpare, and I periſh*; and let it make you to *ariſe*, and when you come, tell him, your thirſty Souls are ready to expire, and you can find nothing to refreſh them; that he hath enough with him, and that he can afford it to you, and how it will be for the glory of his Grace thus to do, when he ſhall ſo ſave a periſhing Soul, and make it a monument of his mercy and power to all Eternity.

4. *Now*

4. *Now resign your selves up to his mercy.* Resolve that because you have found all the pits in the World empty, and that here is a full fountain, able to supply you, you will go no whither else, but wait for the communication of grace to you; acknowledging of his Supremacy, adventuring on his mercy; and beg of him his Grace to establish this purpose in you; and fear not: this *Fountain* will *open* unto you: which is the next thing.

DOCTRINE. II.

Jesus Christ is an Opened fountain in the days of the Gospel.

OUR Prophet is speaking of, and predicting about Gospel times, and tells us, that *in that day there shall be a fountain Opened.* Under the former Doctrine we had Christ commended to us as a fountain of saving good, whose fulness of all Grace and Goodness may invite the poor and needy Soul to repair to him, to have all its wants supplied: In this we have a farther commendation given him by the *Epithet* added, *viz.* That he is a Fountain Opened, which mightily adds to the encouragement of indigent ones to come to him. Under the former *Metaphor* he was exhibited as an *All sufficient* Saviour, and by this he is set forth as a free, ready and *willing* Saviour; that shews what he is in himself; this tells us what he

he is willing to be to us, if we would so make use of him.

In pursuit of this Doctrine we may enquire,

1. What is included in the opening of this Fountain?

2. How it comes to be thus opened?

3. In what respect it is said to be opened in the days of the Gospel?

1. *What is included in the opening of this Fountain?*

A. Opening and shutting are contraries; and when it is opened, it supposeth that before it was shut: either it was not known, or it was inaccessible. There is therefore a double opening of this fountain which is here intended, *viz.*

1. *By* Revelation, *or Discovery.* A thing that is hidden or secret, is said to be shut, but when it is published or made known, then it is opened; and it is to be observed, that the discovery of this fountain is by *Revelation*: all the wisdom and understanding of Angels and men, which they had in them by nature, could never have found this out; natures light afforded not a key to unlock this mystery: When it lay in the Cabinet of God's Eternal Counsel, it was a sealed thing, & there was no meer Creature that could open it; but God hath made known this glorious fountain, and set it forth manifestly before us. Now the things which God hath opened to us by it, are;

1. *That there is such a fountain provided for*

mans

mans use. God had fore-appointed it in the days of Eternity, and made it ready in the fulneſs of time; but theſe things were in themſelves ſecret, nor had man ever known that there is ſuch a ſupply laid in for him, if God had not told him of it. Gods counſel about it was in his own breaſt, and the way in which he effected it was ſo obſcure, that man underſtood it not till he declared it. Who ſhould tell man that God had ſo much good will for him, as to provide Salvation for him by a Redeemer, when he had deſtroyed himſelf by ſin? God only knew his own thoughts, and none could have gues'd at them by any rational arguings, if he had not told them. When God ſaith concerning the ſinful creature, as *Job* 33. 24. *Deliver him from going down to the pit, I have found a ranſome.* He then opens this Fountain.

2. *Where it is; and this is a further degree of the opening of it.* There is ſome ſupport afforded to us, in being told that there is ſuch a thing; but then the proper enquiry will be, Where is it? Except we be determined about our Object, we are ſtill at a loſs: but God hath pointed us here alſo, and told us who is the fountain, *viz. Jeſus Chriſt.* He hath aſſured us where it is not, and given us the character of all the *broken ciſterns* that we are ready to take up at, and told us where only the waters of life are to be had. Notwithſtanding all the predictions which had been of Chriſt before,

ſore, yet when he came he was not known; the World were prejudiced at him, yea and his own were at a loſs about him; *Iſa.* 52. 14. *As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men*; and 53. 2. *He hath no form or comelineſs, and when we ſhall ſee him, there is no beauty that we ſhould deſire him*: And *Luke* 24 21. *We truſted that it had been he that ſhould have redeemed Iſrael.* He hath therefore pointed out the very perſon, and given us the characters in his Word whereby he may be known, and aſſured us that all Salvation is limited to him, *Acts* 4. 12. *Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.*

3. *The fulneſs of ſufficiency which there is in this fountain, and how he came by it.* He hath declared all the vertues of it, and the efficacy there is in them: how Jeſus Chriſt came to be a compleat Saviour, and *able to ſave to the uttermoſt*, *Heb.* 7. 25. He is for this end laid forth in his Natures, in his Offices, and the whole work of Redemption which was wrought out by him; in the Covenant Engagements which there paſt between his Father and him; and in the ſuitableneſs of what he hath done and undergone, for the anſwering of all that was requiſite in order to our Salvation, and the acceptance which

it found with the Father on this account. These were dark and dubious things to the wisest of men, but he hath opened them clearly to us; 1 *Cor.* 1. 23, 24. *We preach Christ Crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them which are called, Christ the wisdom of God, and the power of God.*

4 *The way wherein we may come at, and partake in this fountain.* We must come to it, if ever we obtain life from it; hence that complaint, *Joh.* 5. 40. *Ye will not come to me, that you might have life.* There is therefore a way in which we may so come, and this mans reason and light could not have given him any direction about: it is therefore a great piece of the natural mans misery, *Rom.* 3 17. *The way of peace have they not known.* This God hath opened to us in the New Covenant, by publishing the terms of it, *viz.* Faith and Repentance, and shewing us the fallacy of all the other ways which vain men have taken to obtain it, and miffed in the end; *Mic.* 6. 8 *He hath shewn thee, O man, what is good.* Now the way in which God hath discovered all this is in the Gospel, and by the Ordinances of it, 2 *Tim.* 1. 10. *Hath brought life and immortality to light by the Gospel.* So that men need no longer to be at a loss, nor *wander from mountain to hill, seeking rest and finding none.*

2. *By the Offers that are made of it, and the invitations given to men to come to it, whereby they*

they have a freedom of access. A thing is then ſaid to be ſhut up, when it is encloſed, and there is no liberty of coming at it; when therefore it is exhibited and laid open, and all encouragement is offered to repair to it, it is then opened: ſo is this Fountain.

Here let us obſerve.

1. *That God, together with diſcovering it, maketh large and univerſal offers of it to men.* He not only hath told us that there is ſuch a thing, but hath invited men to come to it; hath told them what it is deſigned for, and bidden every one that hears of it, and is ſenſible of his own need, to come to it and partake of it. The offer of it is univerſal, *Iſa.* 55. 1. *Ho, every one that thirſteth, come to the waters*; he excepteth none that are willing to come; nay, he hath put in to prevent diſcouragement in ſuch as may be afraid by reaſon of aggravated ſin and guilt, *Iſa.* 1. 18. *Though your ſins be as ſcarlet, they ſhall be as white as ſnow* 55. 7. *Let the wicked forſake his way,* &c. *and turn to the Lord, for he will have mercy, and to our God, for he will abundantly pardon.*

2. *He ſends his Ambaſſadours to plead with men, & that with all urgency, that they will come to it.* He enjoyns them to uſe all arguments with men, to ſhew them their abſolute need of it, that they muſt needs periſh without it; to beg and pray them to accept of the Reconciliation; and to follow them from time to

time

time with utmost importunity, according to 2 Cor. 5. 20. *We are Ambassadours for Christ, as though God did beseech you by us: we pray you in Christs stead be ye reconciled to God.* Nor are they to be discouraged in the work, but to renew the Treaty though sinful men do all they can to break it off.

3. *He makes the largest Promises to such as do come.* How welcome he will make them, how readily he will entertain them, and that notwithstanding all they have been and done to provoke him to deal contrary with them; they shall not lose their labour, but have full satisfaction given them, *Mat* 11. 28. *Come unto me, &c. and I will give you rest, Rev.* 3. 20. *I will come in, and sup with him, and he with me*; and he hath said, *that he will never cast them out, Joh.* 6. 37.

2. *How it comes to be thus opened?*

A. We may come at this in the following particulars.

1. *This fountain was provided on purpose for the Salvation of undone Sinners.* It was for the advancement of the riches of his Grace that God contrived it before time; and it was because sin had made man to stand in absolute need of it that God revealed it to him in time, hence that *Rom.* 5. 6. *When we were without strength, in due time Christ died for the ungodly*; *Gal.* 4. 4. *When the fulness of time was come, God sent forth his Son*, &c. Had not man plunged himself into misery

sery, and helplesness in himself, or in the whole Creation, there had been no occasion for it. Hence we have Christ himself declaring the design of his coming in our nature, *Mat.* 9. 13. *I am not come to call the righteous, but sinners to repentance*; and our Prophet acquaints us what the Blood of the Covenant was for, *Zech.* 9. 11. *By the Blood of thy Covenant, I have sent forth thy prisoners out of the pit, where there is no water*; and that *blood* was no other than what our Text and Doctrine call a *fountain*.

2. *That Sinners may obtain Salvation by it*; *they must partake in it.* There must not only be a remedy suitable and sufficient provided, but there must be an application made of it, if ever the Creatures misery be removed by it. Let there be never so full a fountain, never so much plenty of living waters, yet if the man do not drink of them, his thirsty Soul will not be satisfied therewith, but he must perish for all. It is not enough that there is a Christ who is able to give eternal life, who is able to save to the uttermost, but we must have him if we live by him, 1 *Joh.* 5. 12. *He that hath the Son hath life, and he that hath not the Son hath not life*: Except the man drink of these waters they will never profit him; what else is the reason why so many perish, tho there be enough in Christ to save the whole world? Christ himself hath told us a reason

of it in regard of such as live under the Gospel, *viz. they will not come to him that they may have life, Joh.* 5. 40. For it is by participation in it, that the vertue of Christ's Redemption becomes ours.

3. *It is by being united to Christ by faith that they come to partake in him.* Union with Christ is the foundation of Communion with him, and faith is the bond of that Union on our part: he must dwell in us, in order to his communicating of his saving benefits to us, and how that is we are told, *Eph.* 3. 17. *That Christ may dwell in your hearts by faith.* Hence the Apostle propounds that solemn case, 2 *Cor.* 13. 5. *Know you not your own selves, how that Christ is in you, except ye are reprobates?* It is by faith that we receive Christ; unbelief shuts him out, and so hinders us of all saving good by him; if we believe not in him, we shall never receive the waters of life from him.

4. *That they may thus believe in him, they must have him Opened to them.* Faith is the act of a reasonable creature, and so it must have a ground for it, *Paul* can say. *I know whom I have trusted,* 2 *Tim.* 1. 12 Hence,

1. *He must be opened by* Revelation. There must be a discovery made of him to and in the Soul, by which it may be certified of his fulness and suitableness; that he is able to answer the Souls wants, and to supply its needs, to fill its cravings, and remedy its miseries: what

what else should move it to adventure its all upon him? it is therefore said, *Psal.* 9. 10. *They that know thy name will put their trust in thee*; and in *Rom* 10. 14. *How shall they believe in him of whom they have not heard?*

2. *He must also be Opened by* Encouragement: Sin hath brought Guilt and a Curse upon the Sinner, the awakened Sinner apprehends the Wrath of God that is out against him, and how shall he believe that God will shew him mercy, or that, though he be able, yet he is willing to apply this power to him for his Salvation? Certainly there must be a free offer, an earnest invitation, or else he will never dare to adventure to come to him, whom he apprehends to be a consuming fire: here lieth the encouragement, *Mat.* 10. 49. *Be of good comfort; rise, he calleth thee.*

5. That he might accommodate this to their nature;

1. *He hath revealed these truths to men extraordinarily inspired.* As they are to come to us by Revelation, so God chose such to whom he would make it; and by whom he would communicate it to others; and on this account we read, 2 *Pet.* 1. 21. *Holy men of God spake as they were moved by the Holy Ghost*, and 2 *Tim* 3. 16. *All Scripture is given by inspiration of God.*

2. *He hath recorded them in his written Word.* In that he hath commended his mind to us,

and hath bidden us to *Search the Scriptures*, as we hope *to have Eternal Life*, and hath given us this reason why we should thus do, *because they testifie of him*, *Joh.* 5. 39. And it is evident, that whatsoever God would have to be known concerning Christ, and the way to life by him, in this life, is recorded in the Scriptures, and there are we to seek for it, and no where else.

3. *He hath appointed the Ordinances of the Gospel in which these truths are to be dispensed.* He hath instituted the Preaching of the Gospel, and sent his Ambassadors Commissioned by him for this very end, and that is the great business which they are to intend, and nothing else but what is in subordination to this, *1 Cor.* 2. 2. *I determined to know nothing among you, but Jesus Christ, and him Crucified*; and how doth *Paul* glory in this, *Eph* 3. 8. *Unto me, who am less than the least of all Saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ.* They are to declare this fountain, and to commend it unto men, and pray them to come to it; and thus it stands open for all that will repair to it.

3. *In what respect it is said to be opened in the days of the Gospel?*

A We are by the days of the Gospel to understand all that time from Christ's having appeared in the Flesh, and accomplished the work

work of Redemption, till the day of Judgment: which is called the *Gospel day*, in opposition to the times of the dispensation of the Law of *Moses*: else it is certain that it hath been a Gospel day, ever since the Revelation which was made to our First Parents, *of the womans seed breaking the head of the Serpent*, *Gen.* 3. 15. And here we may observe three things.

1. *It is clear from the Word of God, that this fountain was opened to man, before Christ came in our Flesh.* There was a way of Salvation discovered unto man, presently after he had undone himself by sin; and there were a great many saved by the vertue of this fountain in the times of the Law: there were then holy men, who were the *Friends of God, men after his own heart*, men that *trusted in him, and waited for his Salvation.* There were Prophesies and Predictions about Christ from the beginning, and those that then believed on him as their *Redeemer, they saw his day and were glad*, they prayed in his name, they had an eye to him in all the Types and Figures which were of him: for that was a truth from the beginning, *Acts* 4. 12. *Neither is there Salvation in any other.*

2. *There was a peculiar opening of it after such time as Christ had wrought out the work of Redemption for us.* The word of God is wont to make mention of things as if they were

new, when there is a new manner of the Dispensation of them, or when there are very eminent degrees of the manifestation of them unto men: Now, with respect to the opening of this fountain, it was thus after Christ had finished the great affair of satisfying the Justice of God for us, and went to his glory; and that in two regards;

1. *In respect to the Clearness of the discovery.* Those manifestations which were made of Christ under the Law, were very obscure; almost all that was there spoken about him, was under *Types* and *Figures*, and *Ceremonies*. Every thing then had a vail upon it, and few were able to see through it; and so they were exceeding ready to tarry at and take up with the shadows instead of the substance; and by that Law, which was given to be a *School-master* to lead them *to Christ*, to fortify themselves against him and his Righteousness, *Rom.* 10. 2, 3. *They have a zeal of God, but not according to knowledge, for being ignorant of Gods Righteousness, and going about to establish their own Righteousness, they have not submitted to the Righteousness of God.* So that this fountain was then in a great measure covered, but now it is discovered gloriously, and every thing concerning Christ and Salvation by him is spoken plainly; 2 *Cor.* 3. 18. *We all with open face beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory.*

2. *In respect to the Extent of the offer that is*

made of it. Before the Gospel times, Christ was in some respects a *fountain shut up, and sealed*; he was opened only to the Nation of the Jews, and such as were Proselyted to them; and that also obscurely: the *Law of Ordinances* was a *partition wall* between the Jews and other people, so that this was their peculiar priviledge and prerogative; *Rom* 3. 2. *To them were committed the Oracles of God*; *Chap.* 9. 4. 5. *Who are Israelites, to whom pertaineth the Adoption, & the Glory, & the Covenants, & the giving of the Law*, &c. And hence we have that of Christ himself, in *Joh.* 4. 22. *Salvation is of the Jews.* Hence the Gospel was to be *first offered to them*, and on their rejecting it, to be *carried to the Gentiles*, *Acts* 13. 46. But now the partition wall is pulled down, the Law of Ordinances is removed, and there is a way opened for others to come to him, and have peace in him, *Eph.* 2. 14, 15. *He is our peace, having made both one, and hath broken down the middle wall of partition between us*, &c. Christ therefore, when he was to ascend to Heaven, Commissioned his Apostles *to go into all the world, and Preach the Gospel to every Creature*, *Mark* 16. 15. The Apostle therefore tells us, *Rom.* 10. 18. *Their sound went into all the earth, and their words into the ends of the world.*

3. *There is yet a more glorious opening of this reserved for the day when the Jews shall be called.* There is such a Calling to be expected; there

are Propheſies in the Word of God concern-
ing ſome *Articles* in the Goſpel day, which
have not as yet been fulfilled, according to
the ſtately predictions about them; and this
we wait for till God ſhall bring that Nation
back to himſelf. The Gentiles were very
great Gainers by the *cutting off of the Jews*
but they ſhall be far greater by the *graffing*
of them in again, Rom. 11. 15. Then *ſhall the*
knowledge of God cover the earth; then ſhall
Chriſt reign gloriouſly among his Ancients; then
ſhall his Kingdom be wondrouſly exalted;
then ſhall that have an eminent accompliſh-
ment, in *Pſal.* 55. 6. *When God bringeth back*
the Captivity of his people, Jacob ſhall rejoyce
and Iſrael ſhall be glad. But this will be more
inſiſted on in a following Obſervation.

USE I: For Information in two particulars.

1. *Learn hence what reaſon we have to bleſs*
God that we live in times and places of Goſpel
light. Out of doubt the great advantage of
ſinful men is to have Chriſt made known to
them. The Apoſtaſy had brought us all into
a wilderneſs, *a dry and thirſty land wherein*
there was no water: and had not this fountain
been broken up to us, we muſt needs have
periſhed. Had we lived in the days of the
Law? if we had then been of the Nation
of *Iſrael*, it had been a great priviledge, and
a ſingular favour: however, they were dark

times

times then compared with ours; but if we had been born of and among the *Gentiles*, we had been ſhut out from that Garden in which this fountain was made to ſpring up. It is propheſied concerning the Gentiles, with what reſentments they ſhall receive the Goſpel, *Jer.* 16. 19. *The Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, ſurely our fathers have inherited lies, vanity, and things wherein there is no profit*: How far then is our condition better than theirs was? let us then be thankful to God, that the *Wells of Salvation* are opened to us, and we may *draw waters out of them*; that Chriſt is preached and offered to us, and we are invited to come to him to have our thirſty Souls ſatisfied; that theſe rivers run before our doors: this is not the priviledge of all the world at this day. Think then how highly we are favoured hereby, and let God have the whole glory of it.

2. *This tells us how juſtly and inexcuſably they will periſh, who come not to this fountain.* It is certain that all men in their natural ſtate, are in a periſhing condition, being cut off from the fountain of living waters; there is no recovering of it again, and life by it, but in and by Chriſt, in whom it is ſtored. Mans ruine had been juſt if this had never been opened to him; God ows not to the Fallen creature any hope, nor any proviſion for its recovery: But if, when God hath not only prepared ſuch

a remedy, but hath also opened it in the Gospel, wooed men with all earnestness to come to, and accept of it, used all endeavours with them to perswade them to embrace it; and yet they refuse to hearken to his calls, to accept of his offers, put him away from them when he comes to them, will not leave their *broken cisterns* for this *fountain of living waters*, there remains no more hope for these, because there is never another fountain at which their Souls can find refreshment: they despise Christ, forsake him, will none of him, and this makes their perdition inevitable, *Jer.* 17. 13. *They that depart from me shall be written in the earth, because they have forsaken the Lord the fountain of living waters*; and how righteous a thing is it that they should thus suffer?

USE II. Let it be to encourage thirsty Souls to come unto Christ for all they want. God is wont, in order to his revealing of Christ to, and in Sinners, to awaken in them a deep sense of their misery, and to bring them into sore distress: they are made to feel themselves perishing in themselves, and thereupon their craving Souls are inquisitive whether there be no help to be had for them. Are you then brought into such a strait as this is, let the following advice be acceptable to you.

1. *Let your felt want put you upon asking after him.* Before you were under the impression of

of these Convictions, you saw no need that you had of him, and that made you to be so far from seeking after him, that when he came and offered himself to you, and bad you to accept of him, you put him away from you, and bad him be gone, made it evident that you had no desire of him; but now let your enquiry be how you may come at him. Your Wells in which you before put your trust, are now sensibly dried up, and afford you no supply at all, ask then after this fountain. Let this be your support under your present distress, that you have heard of such an one, and now make it your business to enquire how you may be made to partake in it, how you may get a full draught of these *living waters.*

2. *Let this fulness of sufficiency be your direction to go to him and no where else.* Every one that would partake in this benefit, and not fail of this Grace of God, must resolve to forsake all the streams which before they took up withal, for the sake of the fountain; and the prime motive to this, is the apprehension they have of the emptiness of every thing else, and his infinite fulness. Receive then the witness that is born of him in his word, and see how worthy he is of your trust, *who is able to do exceeding abundantly above all that we ask or think, Eph.* 3. 20. Say, I have tried other objects, and they have failed me, but I

have

have heard that there is enough for me in him; I will therefore go to him, and him only for ſupply.

3. *Let his being opened be your encouragement to prevail with you to come to him, and believe on him.* And indeed, here is that which nextly animates poor thirſty Souls to come to him. It is true, if he were not a fountain of Grace he could not anſwer our neceſſity, and make us happy; our cravings can be filled with nothing that is leſs; but ſtill, if this fountain were ſhut up and ſealed, and there were no way diſcoverable by which we might come at it, the other conſideration would afford a poor ſupport to our hope. Goodneſs indeed is the object of our *deſire*, but it is the communicableneſs of this goodneſs which nextly excites our *hope*, and that is it which muſt carry us forth vigorouſly in queſt of it: and the more fully this way of participation is manifeſted to us, and the more freely it is offered in the exhibition of it, the greater muſt the encouragement needs be. Here therefore is the great demur that ſenſible Souls are wont to make, *viz.* Is there any way for me to be made a partaker in all this good whereof there is ſuch an abundance in the fountain?

Conſider then;

1. *This fountain was provided on purpoſe for ſuch as you are.* It was Mans miſerable neceſſity that was the occaſion of the providing it;

it; and but for that, it had never been heard of; we are told who are to be made sharers in the benefits of Christ, *Psal.* 72. 12, 13. *He shall deliver the needy when he crieth: the poor also, and him that hath no helper; he shall spare the poor and needy, and shall save the Souls of the needy.* Observe what was the very design of his being anointed, and you will find that was for such as you, *Isa.* 61. *begin.*

2. *He stands open before you in the offer of the Gospel and Ordinances.* There is an offer made of him there to some, and who are they but such whose condition is that which you complain of? the offer indeed is general, and hath no exception put into it, as to the persons who hear it, provided they comply with the terms propounded. You are not exempted; why then should you exempt your selves: the Invitation saith, *Whosoever will, let him come and take of the waters of life freely, Rev.* 22. 17. The greatest Sinners are not excluded from, but included in it; *Jer.* 3. 2. *Thou hast played the harlot with many lovers; yet return again to me, saith the Lord.*

3. *There is a special and peculiar invitation given to all such as you.* Sensible Sinners, distressed Souls, such as are pinched with thirst, and under a feeling of their want; *Isa.* 55. 1. *Every one that thirsteth,* Mat. 11. 28. *All you that are weary and heavy laden.* That which you make your discouragement, and seek to hinder

your

your selves by, is the very argument of h
invitation, *viz.* because you are in distre
and despair of finding succour elsewher
and concerning such, if they do come up
the call, there are gracious promises of a kin
entertainment. How precious a word is that
Isa. 41. 17. *When the poor and needy seek wat*
and there is none, and their tongue faileth f
thirst, I the Lord will hear them, I the God
Israel will not forsake them.

4. *If you stand off by unbelief and despair, y*
will grieve his Holy Spirit. And, well he ma
be grieved. For you to say, there is no hop
for such a vile sinful Wretch as I am, is
make him a liar; who again, and again ha
told you that his Salvation is laid in for suc
and assures you that Sinners must be brough
to this sense in order to the application of it.

5. *Know it, that if you now come to him,*
will make you very welcome. He never ca
out any comer, nay, when he did but see th
poor Prodigal resolving, and arising to go t
his Father, you are told how he carried t
him, *Luk.* 15. 20. *When he was yet a great w*
off, his father saw him, and had compassion
him, and ran, and fell on his neck and kisse
him.

6. *The more unworthy you are, the more wi*
his grace be exalted in you. Proud, insensibl
Sinners may and do abuse: but such as yo
will rightly improve that precious word, *Rom*

5

5. 20. *Where ſin abounded, grace did much more abound*; if you take heart by it, and betake your ſelves to him. Come away then to the fountain, and drink your fill of it.

For Direction,

1. *Come now, whiles it ſtands open, it will not do ſo always.* He ſaith, 2 *Cor.* 6. 2. *Now is the accepted time, now is the day of Salvation:* Take heed of delays, they will prove your undoing, if you be not careful, read *Luke* 13. 25. *When once the Maſter of the houſe is riſen up, and hath ſhut the door,* &c.

2. *Come as you are, for the fountain is free.* Say not, how ſhall I purchaſe theſe waters of life? You are invited to them *without money or price, Iſa.* 55. 1. If you have but a thirſty ſoul after his Righteouſneſs, you are ſuitably qualified, and have that gracious encouragement given you, *Mat.* 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled.*

3. *Come to have all your wants ſupplied here.* Bring them all with you, and caſt them upon him; reſolve that here is enough, and you ſhall be ſatisfied, be not doubting but believe, and rely on his word who hath ſaid, *Pſal.* 81. 10. *Open thy mouth wide, and I will fill it.*

DOCT.

DOCTRINE III.

They are the Seed of Christ, and the Church of God, for whose sakes this fountain is opened.

THE Subjects of this priviledge are the *House of David, and the Inhabitants of Jerusalem.* These are *Typical* Expressions, and there is a spiritual meaning that is to be sought in them, though the *literal* meaning is not to be excluded; and here is a double *Type*, tho the thing aimed at in it is one and the same. How far this shall be literally accomplished in both the parts of it, when the Nation of the *Jews* shall be Converted to the Christian Religion, I shall not enquire now, but confine my present discourse to the Mystical and Spiritual meaning of it. *David* was a *Type* of Christ; and in how many things Christ was represented by him, would be too great a digression now to enquire: but it is certain, that by a frequent Scripture *Metonymie*, *Christ the Antitype*, is called by the name of *David the Type*, *Jer* 30. 9. *They shall serve the Lord their God, and David their King, whom I will raise up to them. Ezek* 34. 23. *I will set up one Shepherd over them, and he shall lead them, even my Servant David*: and elsewhere. And there are many things spoken in the *Psalms* concerning *David*, that can be properly applied to none

none but Christ. By the *House of David*, we may literally understand his natural Posterity, or those that descended from him by Natural Generation, so the word, *House*, is frequently used; under which is shadowed Christ's Spiritual Seed, or those who were given him by his Father, and were to descend from him by a Spiritual Regeneration; such a Seed is promised him, *Psal.* 22. 30. *A Seed shall serve him; it shall be counted to the Lord for a Generation.* And under the Type of *David*, the Seed of Christ is eminently set forth, in *Psal.* 89. And it comprehends in it all the Elect of God, whom he tells us that his Father had given to him, and they were in due time to be born of him by a new birth. *Jerusalem* was a City which *God chose out of all the Tribes of Israel, to put his Name there*: there he settled his Ordinances, and therefore is said to have a peculiar respect for it, *Psal.* 87. 2. *The Lord loveth the gates of Zion, more than all the dwellings of Jacob.* And hence it is usually applied to the Church of God; sometimes to the *Militant*, *Gal.* 4 26. *Jerusalem which is above is free, which is the mother of us all*; sometimes to the *Triumphant*, *Heb.* 12. 22. *Ye are come to the Heavenly Jerusalem.* And in the former of these respects it is here to be understood; and then by the *Inhabitants of Jerusalem*, we are to conceive is meant, those who are by the Grace of God brought over to him, and

priviledged with the immunities of the Ci
of God: and this *Typical* application of Je
rusalem is peculiarly celebrated in, *Psal.* 12
So that these are the same subjects with th
former, represented under a divers *Type*. Onl
we are to observe, that Gods Elect are com
prehended, because, though they are not
present actually the *Seed of Christ*, and Mem
bers of the *Militant Church*, yet they are de
signed to be so, and given to Christ for th
end; and by their being in due time mad
so, it is evidenced that they were appointe
to this priviledge from Eternity. Now thes
are they for whom this fountain is opened
And in order to our distinct taking this up
we may observe;

1. *It is certain that this fountain is not in an
sense opened to all the world.* There is a two
fold opening of it, which might have bee
observed, *viz.* there is that which is *outward*
by the promulgation of the Gospel, and tha
which is *inward*, made by the Illumination o
the Spirit. In this latter sense, none but th
Children of God have this discovery mad
unto them, *Rom.* 11 7. *The Election hath ob
tained it, the rest were blinded.* Hence tha
awful word of Christ, *Mat.* 13. 11. *It is give
to you to know the mysteries of the Kingdom o
Heaven, but to them it is not given.* But w
are now considering it in respect to the for
mer sense, though as it aims especially at th
latter

latter. And here it must be granted, that Christ is not opened unto any, but such to whom there is some signification made, by which they may be informed concerning him, so as to discover him to be a fountain of life; and this must be either by Immediate Revelation, or by the dispensation of the Gospel unto them: The former is not ordinary, and therefore, whatsoever God will do on prerogative, yet he hath given us no other ground to expect it but in the latter, *Rom.* 10. 14. *How shall they believe in him of whom they have not heard?* But it is notorious that a great part of the World are altogether ignorant of this fountain, and there is none sent to shew it to them, and so must remain strangers to it. For men to think that the light of nature can discover, or that the Sun, Moon and Stars can preach a Christ to fallen man, is a vain and groundless opinion; the Apostle is positive in this, 2 *Cor.* 4. 3. *If our Gospel be hid, it is hid to them that are lost.*

2. *That this fountain is opened in the outward discoveries and offers of it, to those that are not of the Seed of Christ, or of his mystical Body.* Christ hath a visible, as well as a spiritual seed: *i. e.* such as are only so in outward appearance; there is a *Jew* that is so *outwardly*, and one who is so *inwardly*. Now it is the visible Church of Christ which is the subject of the outward Dispensations of the Gospel, and ex-

hibitions of Christ therein. Christ is preached as well to Reprobates as to Elect; the Gospel is afforded, and the Grace of it offered, as well to those in whom it is a *Savour of death*, as to those to whom it becomes a *Savour of life*, 2 Cor. 2.15,16. The *Apostle* tells us, in *Rom.* 9.6. *All are not Israel that are of Israel.* i. e. All do not belong to the true Seed, that have the external denomination: and yet these are they to whom the *Ministration of the letter* is equally afforded.

3. *This notwithstanding the direct aim, and great design of opening this fountain, is for the sake of those that are given to Christ.* This is a great truth, though the carnal minds of natural men are prejudiced at it, and engage in so many earnest cavils against it; and it becomes *a stone of stumbling and a rock of offence* to them, yet it is fully asserted in the Word of God, and is necessary to be laid open in the Ministry of the Gospel. That then this truth may be cleared up, let us observe the following Propositions.

1. *That there is a select number of* Adams *ruined Posterity, whom God hath appointed to bring to eternal life by Christ.* We must begin here, if we would follow this grace down from the fountain of it. Gods last end in this great affair was the exaltation of the glory of his *Grace*; but in the ordering of the *Media* by which this was to be brought about,

there

there must be a subject in whom it is to be exalted; and that can be no other than a Creature that needed it. This necessity man brought upon himself by his undoing Apostasy, out of the ruines whereof God would pick up such as should be made the monuments of it: and these were not intended to be all, but only some, who are called his *Chosen*, those *whom he hath given to Christ*, those *whose names are written in the Book of Life*, and other like distinguishing notes, differencing them from the rest of mankind: nor could this appointment be only general and conditional, for then it were improper to say, that their *names* were *written*, or that *God knows who they are*, but we are assured that he doth, 2 *Tim* 2. 19.

2. *Hence it was for their sakes that Christ was prepared and appointed to be a fountain of life to them.* All mankind died in the first Transgression, *Rom.* 5. 12. *By one man sin came into the world, and death by sin; so that death passed upon all men, for that all have sinned*: There must therefore a Well of Salvation be opened for the man, if ever he be restored to life again. The Son of God, barely considered as a Divine person, could not be so to Fallen man, as the case stands between God and him. He was capable of being made so, but there was a great deal to be done in this affair to bring it about; he must become a Surety for us; he must, as such, take our na-

sure upon him, and in it put himself in our room, under the Law, and comport with the Sanctions of it; accordingly he must do and dy for us, and therein fulfil all righteousness; and in that way he became *able to save us to the uttermost*: God is therefore said to have made him all this, 1 Cor. 1. 30. *Who of God is made to us wisdom, and righteousness, and Sanctification, and Redemption.* Now that which was designed in this was our Salvation, and therefore it had a peculiar respect to those whom he was to save; Christ therefore declares the very design of this, *Joh.* 17. 19. *For their sakes do I Sanctifie my self*; and it is a thing altogether unquestionable, that if it had not been for this, the Son of God had never taken this province upon him, and gone through it, as may be gathered from, *Joh.* 3. 17. *God sent not his Son into the world to condemn the World, but that the World through him might be saved.*

3. *That the Gospel, in which this fountain is opened, was appointed to be the way of the communication of the vertue of it unto these.* It is not enough that there was a fulness of all Grace stored in Christ, but there must be a derivation of the saving vertue of it, to all those that live by it. Now, though the Spirit of God, to whom the Application of it belongeth, is he who derives it to us from Christ, yet he hath a way in which he so doth; and we are given to understand that

this

this is by the Gospel: and therefore the vertue of it is Metonymically assigned to the Gospel, which is called *the power of God to Salvation, Rom.* 1. 16. And the reason is, because as it is to become ours, so God deals with us in bringing us to this faith, according to our nature, as Reasonable Creatures, by shewing us our object, and the fulness and sufficiency of it; by discovering the terms of the Covenant, on which we may come to be interested in it; by setting before us all the incentives to move us to entertain it; all of which are discovered to us in and by the Gospel; for we are told, 2 *Tim.* 1. 10. *Life and Immortality are brought to light by the Gospel.* When therefore God intends men Salvation, in the ordinary dispensation of himself to them, he makes use of the Gospel as a *Medium* by which he will apply himself to them.

4. *Those to whom it is thus to be dispensed, live mixt among other men.* It is Gods good pleasure, that his Chosen shall be scattered up and down in the World, and have their dwelling among those that are his Enemies; he therefore calls them *from the Lions dens, and from the mountains of the Leopards, Cant.* 4. 8. There are indeed some places in the world that are wholly in darkness, and we know not of any of those that are given to Christ among them; but in other places they dwell one with another; in some places there are

more, in others there are fewer of these, but there are no places where Christ hath a Seed but there are wicked men dwelling with the Godly. The Apostle therefore tells us, that *we must go out of the world*, if we would be *wholly separated* from such, 1 *Cor.* 5. 10. And we are acquainted that God hath some, whom he will sooner or later make sharers in this benefit, in every Nation; *Rev.* 5. 9. *Thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation.* The *tares and the wheat must grow together till the end of the world*; then will a *separation* be made between the one and the other, and not till then, *Mat.* 13. 40, 41. And these not only dwell together in one City or Town but oftentimes they live in the same house and ly in the same bed, *Luk.* 13. 34. *There shall be two men in one bed, the one shall be taken and the other left.*

5. *That God hath appointed men, who are called by him unto it, to be the ordinary dispensers of this Gospel.* He could indeed have done it immediately by his Spirit, or he could have employed the Glorious *Angels* in this Affair, who would have accounted it an honour thus to *minister for the heirs of Salvation*: but he hath Chosen this way in his wisdom, as that which is best accommodated for us, and that wherein he will gain the greater glory to himself, according to, 2 *Cor.* 4 7. *We have this treasure in earthen*

earthen veſſels, that the excellency of the power may be of God, and not of us. It was for this end that *Jeſus Chriſt gave ſuch gifts to men when he aſcended, as Eph.* 4. 10 &c. *For the perfecting of the Saints,* &c. And the Apoſtle gives us to underſtand, that ordinarily there is no other way for us to come to faith in Chriſt, and obtain Salvation by him, *Rom.* 10. 14, 15. *How ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher?*

6. *That theſe cannot diſtinguiſh between thoſe that are given to Chriſt, and others.* They are not acquainted with the ſecret counſels of God concerning men in particular; they find men equally lying in the rubbiſh of the Apoſtaſy, and have not been admitted to look into *the Lambs Book of Life,* and there to read whoſe names ſtand upon record, ſo as to apply themſelves to them and to no other. Thoſe whom God hath purpoſed to ſhew his ſpecial Grace upon, are alike with others in their natural eſtate, *being children of wrath as they, Eph.* 2. 3. There is no difference between them in their frame and diſpoſition, *Rom.* 3. 9. *They are all under ſin.* In their natural ſtate they are held under the power and dominion of their luſts, and are as ill conditioned as the moſt, and poſſibly have run themſelves into as great exorbitancies, *Tit.* 3. 3. *We our ſelves were ſometimes diſobedient, ſerving*

ing divers lusts, &c. Nay, they may have s themselves so prodigiously against God, a Christ, that these may doubt of them, a object against them, so did *Ananias*, with r spect to *Paul*, when God bad him to visit hi *Acts* 9. 13. *Lord, I have heard by many of th man, how much evil he hath done to thy Saints Jerusalem*, &c. Before God cometh with hi power to accompany their ministry to effec his Servants may meet with more discourage ment, from such whom God will bring hom to himself by their Ministry at last, than fro any others.

7. *Hence they are to open and offer this Gra to all that hear them.* It is true, those offe are to be made upon Gospel terms; they a to preach it as a Covenant, and not only t tell Sinners that there is mercy to be had wit God, but to shew them in what way alon they may come by it. However they ar thus to exhibit this fountain, and bid all with out exception to come to it, they must endea our to make all that hear them sensible o their need of it, and then to give them all en couragement to come to it; they are to re peat their invitation to the *thirsty* to *come t the waters*, *Isa.* 55. 1. they are to tell the *wea ry and heavy laden*; that if they do *come*, *Christ will give them rest*, *Mat.* 11. 28. They are to invite the most wicked, to set the hopes of mercy before them, and assure them that if they

ey comply with the propoſals of the Gol-
el, they ſhall be welcome, and need not to
eſpair: they are to tell the *wicked*, that if
e will *forſake his way, and return to the Lord,*
e *will abundantly pardon, Iſa.* 55.7. To let them
now that *Chriſt came to ſave chief ſinners,*
Tim. 1. 15. Nor are there any ſins or Sin-
ers exempted but ſuch as have committed
e unpardonable ſin, which is hard to know,
nd ought not eaſily to be charged upon any.
8. *And there ſhall a glory redeund to God from*
ll thoſe to whom this fountain is thus opened. It
not to be expected, that all that are invited
ill come; we read, *Mat.* 22. 5, 6. *They made*
ght of it, and went their ways, one to his farm,
nother to his Merchandize: and the remnant
ok his Servants and entreated them ſpitefully,
nd ſlew them. There are ſome that will hear-
ly accept of the Call, and come to Chriſt
ith all their hearts; and there are others
ho will bid him depart, and return ſcorn
nd contempt to all the invitations which he
ives them. However God will be no loſer
y theſe, either the one or the other. Deſpi-
ers indeed will loſe the benefit which they
might have been made happy by, had they
complied with the Treaty; but God will make
is word to obtain its end; *Iſa.* 55. 11. *My*
ord which goeth out of my mouth, it ſhall not
return unto me void, but ſhall accompliſh that
which I pleaſe, &c. *Paul* longed for the Con-
verſion

verſion of all his Hearers, but he found it fall out otherwiſe in many of them, notwithſtanding he comforted himſelf in this, that his labour ſhould not be loſt, but God would be glorified in the iſſue, whatever the effects were, 2 Cor. 2. 15. *We are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.*

9. *But yet if it had not been for this ſeed of Chriſt, this fountain had not been thus opened.* Chriſt was exhibited for the diſcovery of Gods Grace, and though they that deſpiſe him ſhall ſmart for their ſo doing, yet the principal deſign of ſending the Goſpel, and revealing Chriſt in it unto any, is mans Salvation by him; and but for this there had been no Chriſt, and ſo no offer of him. Mans relation to the *Covenant of Works*, expoſed him ſufficiently to *Revenging Juſtice*; the *New Covenant* was for the diſplay of *Grace*. If God ſends his Goſpel to any, it is becauſe he hath ſome there to be made partakers of his ſaving mercy, this was the reaſon why *Paul* muſt tarry at *Corinth*, *Acts* 18. 9,,10. *Be not afraid &c. for I have much people in this City*; and we may ſuppoſe the reaſon why *the Spirit forbad him to preach the Word in Aſia, and would not ſuffer him to go into Bythinia*, Chap. 16. 6. 7. was becauſe there were none there to be Converted by his Preaching.

10. *Hence theſe, and only theſe ſhall partake of*

he saving good of it. Others partake in the utward benefit of it, but through their sin, turns to their greater Condemnation: but hese are made to enjoy the efficacy of this ountain, and all the vertue of it derives to hem for their everlasting good: and in this egard it is opened only for them; *i. e.* for heir real good in the event. It is indeed the thers fault that they are not savingly bene-ted by it; but the peculiar grace and favour f God appears to these, not only in afford-ng the fountain to be opened to them, but lso in bringing of them to it, and making hem drink of it, and live for ever; and it is ertain, that there must be besides the out-ward offer of it to men by the Word and the Ministry of it, the powerful operation of the pirit of God, to perswade and enable sinful nen thus to forsake their *broken cisterns*, at which they dwelt contentedly, and betake hemselves to the *fountain of living waters.* Christ saith, *Joh.* 6. 44. *No man can come unto me, except the father which hath sent me, draw him*; and they are only those that did thus belong to Christ in the Covenant of Redem-ption, to whom he so irresistably and efficaci-ously applies himself in bringing them over to Christ by faith; hence that, *Joh.* 10. 26. *Ye believe not, because ye are not of my sheep.* And without doubt, all that it was thus opened for, shall in due time be made happy sharers in it.

Joh.

Joh. 6. 37. All that the father hath given [me] shall come unto me.

USE 1. We may here take notice of the wonderful love of God to his Chosen in Christ. When the Scripture attributes love to God, it points to his good will in purposing good to be bestowed on them, and making them that are appointed thereto to partake therein: and this love is looked upon to be greater or less, according to the things that are willed in it, and the benefit received by them: and on this account, God is said to love some of his Creatures more than others, in that he hath done more for them, and prepared greater blessings to bestow on them. There is a *common love* of God, in which the whole Creation is a sharer, appearing in his *benignity* in bestowing on them these favours by which they are preserved, supplied, and comforted; to this is to be referred that, *Acts* 14. 17 *He did good, and gave us rain from heaven, and fruitful seasons filling our hearts with food and gladness*; and *Chap.* 17. 25 *He giveth to all life, and breath and all things.* But then there is a *special love* which God hath for some of his Creatures, and that was in appointing, providing, and opening this fountain for them, from which they may derive everlasting life. This therefore is mentioned in the Gospel with an *Emphasis*, as if it were the only love, 1 *Joh.* 4. 9

In this was the love of God manifested to us, &c. & *Joh.* 3. 16. *God so loved the world*, &c. Certainly then this love of God to those for whom it was prepared must be great beyond conception: *Paul* thus signalizeth the love of Christ to him, *Gal.* 2. 20. *Who loved me, and gave himself for me.* Now it is certain that this fountain was ordained for the saving benefit of those, and only those whom God ordained to eternal life by Christ; but for whose sake it had never been. And though such to whom this fountain is opened in the Dispensation of the Gospel, are by vertue of it priviledged singularly above others, as *Psal.* 147. 20. *He hath not dealt so by any Nation*, &c. Yet the specialty of it appears in respect of those to whom it is applied by the Spirit, and they are made to drink of it, and to live by it; for to these only it becomes effectual in regard of the great design of it: and these are only the *Israel* of God, his Chosen and Called. For though it is Ministerially opened to others, yet spiritually it is to them a sealed fountain, and they participate not in the vertue of it. How infinitely then are these beholden to God for Christ? and what praise and thanksgiving ought they to be ever celebrating their gratiude to him withal, for this benefit?

USE II. Learn hence how vain a thing it is for any to boast and be confident, in that they enjoy the

the outward Gospel Dispensations. True, God doth favour such more than he doth them that *sit in the dark*, and have no Gospel light shining among them; and they owe him great thanks for such a favour, because by it they are nearer Salvation, as to the means; the fountain is brought to them, and if they perish for all, it will be their own fault: however this outward priviledge doth not give them the security of Salvation. There are multitudes that dy of thirst, notwithstanding the fountain is before them, and they are invited to drink of it, and live, because they will not make use of it; *they will not come to Christ that they might have life*, Joh. 5. 40. They leave it for their *broken cisterns* which will not afford one drop of the *waters of life* to them; and if they drink never so large draughts thereof, it will not quench their appetites. Boast not then of your priviledges, unless God hath given you an heart to improve them. Think of that awful observation, *Deut.* 29. 2, 3, 4. *Ye have seen all*, &c *yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* Think not that life is secured to you by this, or that because God hath favoured you with the Gospel you are safe, or secure of Salvation by it; you may prove despisers, and then your guilt and condemnation will be the greater

for

for none equally suffer Gods wrath, with those to whom a Christ hath been offered, and they neglected him. God will call those whom he pleaseth, to receive Christ, and live by him; the Saving vertue of the Gospel shall not be lost, although you put it from you, and perish. *Be not then high minded, but fear.*

USE. III. We here see of what great importance it is for us all to *make our Calling and Election sure.* It certainly is a duty incumbent on all, and therefore we are called upon to use *diligence* in it, 2 *Pet.* 1. 10. Surely it infinitely concerns all the Children of fallen Adam to get a title to the fountain of life, and take care that they be not mistaken about it. It is not enough to give an Historical credit to the truths of the Gospel, wherein we are told that Jesus Christ is an Allsufficient Saviour, and that all Life and Salvation is fountained in him; though this credit is also necessary in order to our coming to, and believing on him: but our concern is to know whether we are sharers in it, whether it be made ours, and shall assuredly afford us Salvation. It is evident that we are all perishing in our natural state; that this world is a *thirsty and dry wilderness*, where there is no water of life; that all saving good is laid up in Christ, as in a fountain; that all to whom he is offered, do not accept of him; that many who pretend to receive him, will be found

Hypocrites and self deceivers; that to be mis-taken in this affair another day, will be the Creatures undoing; that none have any claim to this but the Seed of Christ, and Children of the *Church Mystical.* See then that this foundation is laid in you. Christ tells us in *Mat.* 7.22,23. *Many will say unto me in that day, Lord, Lord,* &c. *and then I will profess unto them, I never knew you, depart from me ye workers of Iniquity.* Take heed of being found in this number, in the day of accounts: it will be an aggravated misery to lose an hope that you pleased your selves withall here, because it was a false one.

USE IV. Here is matter of Encouragment to awakened Sinners that sit under the Gospel. Are there any whose thirsty Souls, not only crave after happiness, but find no satisfaction in those objects which sin hath diverted men unto? you, find your misery, in that you perish without the waters of life, and that this wilderness will afford none, and are thereupon inquisitive after Christ, of whom you have heard a report that he is one that can do it for you: to such this truth speaks seasonably and comfortably. Here is a *Well of Salvation* opened in *this dry and thirsty land,* its waters are healing and satisfying; there is enough of them, there is a fountain, and it can never fail. And not only are you comprehended in the general invitation

given to all where the Gospel is Preached, it is the special direction of it that is given such as you, and all encouragment joyned with it ; the *weary and heavy laden* are singled out in it, *Math.* 11. 28. *The poor and needy, and such whose eyes fail them*, are remembred with a gracious promise, *Isa.* 41. 17. And indeed, the way in which God perswades and allures perishing Sinners to come to Christ, is by touching their Consciences, and making them apprehensive of their woful misery in themselves, and their helplesness any where else, that so the revelation of Christ to them may be very welcome, as showers of rain are to the weary wilderness, that is parched. You have great reason then to *hope in his Grace*, and accordingly to adventure your selves upon it ; for if God be opening of your hearts to receive Christ, it is because he intends to fill them with him ; and the emptying you of every other thing, is a step to that.

USE. V. Let this quicken the Children of God, to make a free and full Improvement of this fountain for all the ends of it. The usefulness of it extends to all the necessities of your Souls ; there is no relief that you can need, but here it may be fully supplyed : and your occasions are such as call you every day to come to it. If you go any whither else to get them supplied, you will *return ashamed*, God hath opened

this fountain to you; he hath rolled the sto
from the mouth of it; he hath planted you
it; and is from time to time drawing
these waters, and presenting them to you
his holy Ordinances: why then should
use them sparingly? they are your own, G
hath given them you freely, and he bids
to *drink* of them *abundantly*. You many ti
complain of your pinching want; you th
and Oh! that you could have a satisfy
draught; why then do you stand off? Wh
question your title, doubt whether you
make use of your own, and live upon it
greatest contentment? Oh this Unbelief! P
to God to cure you of it; and endeavour
improve all the encouragement that he h
given you, to make you, with holy boldn
at all times come to him, and bring your ves
with you, that they may be filled. The m
you thus do, the more you will please hi
and the more happy and delightful will yo
Pilgrimage be to you, and the more abundan
will you praise and glorifie God for *this*
speakable gift.

DOCTRINE IV.

*The great design of Opening this fountain to G
People, is for Sin, and for Uncleanness.*

THis is directly expressed in our T
There are three things mainly inclu
ed in this Doctrine; *viz.*

1. That it was the sin and uncleanness of man, that gave the occasion for the opening of this Fountain.

2. That the great usefulness of this Fountain, is for the taking away of the sin and uncleanness that man hath contracted.

3. That where this Fountain is savingly applied, it shall take away the Sin and Uncleanness of the People of God. These then may be briefly, and yet distinctly taken into consideration.

1. *That it was the sin and uncleanness of man, that gave the occasion for the Opening of this Fountain.* We must here distinguish between cause and an occasion. They go too far, who assign a Causality in sin to the coming of Christ in the Flesh, and his working out Salvation for us: for though, as will anon be considered, if it had not been for this, he would not so come, yet there cannot properly be assigned any causality in this to such an effect: and they who so think, do not rightly consider the order and causes of Gods Works of Efficiency. They that ascribe a causality to it, reckon it to be an *impulsive cause*, or a motive on the mind of God to send his Son into the world on this Errand; but that it cannot be, because the will of God is the supream cause of his purposing the works of Efficiency. And as the Glory of his Grace was the last end of his purpose of *Election*,

to the fall of man into sin, and under misery by sin, was a purposed *Medium* to it, and could not possibly be a *Medium* to that purpose. However in the contrivance of the *Media*, there was an allwise concatenation of one with another, and so the sin and uncleanness of man gave occasion for the coming of Christ. And we may take this short account of it.

1. *That God purposed from Eternity to exalt the glory of his Grace, in some lasting Monuments of it.* If we would take a right account of any of Gods works, we must begin at the end or Design of them. We are to conceive of God as an Infinitely Wise Agent, and therefore to have some worthy End in all that he doth: and according to this we are to conceive of the wisdom appearing in the means that he useth to bring this end about. Now God hath declared or manifested himself to us in divers glorious Attributes or Perfections, by which he will make himself known; two whereof were his *Grace* and his *Mercy*, which are often used promiscuously for one and the same in the Gospel, when they are referred to the great design under our present consideration, though there is a divers notion which we are to entertain of them; *Grace* being God inclined freely to bestow his favour upon a Creature that deserves it not; *Mercy* supposing the Subject

be in misery, is God inclined to succour it in that misery. *Grace* may exert it self in a subject that is not in misery; yea, all that God doth for any of his Creatures is free; hence that challenge, *Rom* 11. 35. *Who hath first given to him, and it shall be recompensed him again.* *Mercy* is restrained to a miserable subject; and that mercy also is a fruit of Grace, because it is free, for the Creatures infelicity cannot make it to deserve the Succour afforded it. Now God would have some lasting Monuments of these perfections of his, which should for ever be Mirrours in which it should be read, how gloriously Gracious and Merciful he is. The Apostle therefore reduceth the great contrivance of mans Salvation to this, *Eph.* 1. 6. *To the praise of the glory of his Grace.* His people are therefore said *to be to him for a Name, and for a Praise, and for a Glory,* Jer. 13. 11.

2. *In the order of the means to this end, there was nothing wherein God designed the exaltation of his Grace and Mercy, equally with that of Christ in respect of his Redemption and Salvation.* He that designs an end, must chuse and use means for the bringing of it about; and many times there is an order of many means for the accomplishment of that which is intended; and in this order there is a subordination of them one to another, in their serving to the design of them: and this is very manifest in the wonderful

derful counsel of God, for the exaltation of t
glory of his Grace and Mercy. Now, as
way in which God chose to glorify these p
fections of his, was by the Redemption and S
vation of man, in and by which man was
be made the monument of them; so he a
pointed Jesus Christ to be the Redeemer a
Saviour, in which he had a regard to Christ
Mediatorial Glory: Christ therefore tells us, *Jo*
5. 22, 23. *The Father Judgeth no man, but h*
committed all Judgment unto the Son; that
men should honour the Son, even as they honour t
Father. The person of Christ, considered
God and man, was a great *Medium* in t
affair; and for that reason he is called a *M*
diator, or a middle person, 1 *Tim.* 2. 5. *Th*
is one Mediator between God and man, the M
Christ Jesus. God therefore constituted hi
to be such a person, that to in and throu
him, this rich Grace of his might shine for
to all eternity; and for that reason we are s
to be chosen in him for this end; *Eph.* 1. 4. *wh*
6. *According as he hath chosen us in him*, &c. *T*
the praise of the glory of his Grace. And th
wherein this Glory was to be illustrated wa
in the Redemption which he was to work ou
by which our Salvation was to be procured,
the conferring of this purchased Salvation upo
ps by him, hence that *Verse* 7. *In whom we hav*
Redemption through his blood. And indeed, i
nothing could the Grace of God, so illustriously
appear,

appear, as in the appointing of his own Son to be a Redeemer for man, when his case was reduced to that exigence, that in no other way he could be Saved; *Joh.* 3. 16 *God so loved the World, that he gave his only begotten Son.* Rom. 5. 6. *When we were without strength, in due time Christ dyed for the ungodly.*

3. *That way might be made for this, there must be a subject for it to work upon, which needed this Redemption and Salvation.* A Redeemer, and Redeemed are Correlates, and one cannot be without the other: This is a *Relative Title*, and therefore if there had been nothing to Redeem, Christ could never have born that Title on him: Redemption supposeth a forfeiture, or captivity, which the subject which is to partake in it, is fallen under, and from whence his necessity of being redeemed doth arise, in that he is by this means to be restored from it. It is true, there are other ways among men, by which such an one may be delivered, *viz.* either by a free setting him at liberty without any satisfaction made, by the bounty of the Creditour, or by a forcible recovery of him out of the hands of those that hold him; but this is one way, and the only one in the case before us; *viz.* by the laying down of an indented price, or by an exchange of persons, to both of which the case in hand is referred, 1 Cor. 6. 20. *Ye are bought with a price* 1 Tim. 2. 6. *Who gave himself a ransom for us.* Gal 3. 13.

Christ

Christ hath redeemed us from the Curse of the Law, being made a Curse for us. Hence God's appointing of Christ to be a Redeemer, had respect to mans falling into such a condition as made him to stand in need of one; which necessity was another *Medium* for the manifestation of this Grace and Mercy.

4. *That which was to enhaunce this Mercy was the forlorn state of the subject, and his helplesness out of it, in any other way.* The more there is of Grace and Mercy in it, the more are the Attributes glorified by it: hence every circumstance in this affair belongs to the *Medium*. The more of unworthiness there is in the subject, the greater is the Grace afforded to it; and this Grace also holds proportion with the greatness of the kindness it self that is done by it. The more miserable the subject is, the more astonishing is that mercy which Succours it; and the more ample deliverance it affords, the greater is its praise: and that which gives a peculiar lustre to both of these is when the subject is brought into such a streight, that there is but one door at which its help can come in; when there is no other possible way of relief, and then that affords it; we are therefore acquainted how all these circumstances concentred in the case before us: how miserable we were become, how unworthy we had rendred our selves (who indeed never had any meritorious worthiness in us) may be

read

read in the word of God: and that our condition was helpless, if Christ had not stept in for our Succour, is there also witnessed to; we are told, *Acts 4. 12. Neither is there Salvation in any other, for there is no other name under heaven, given among st men, whereby we must be Saved:* and we have that remark, *Isa. 59. 16. He saw that there was no man, and he wondred that there was no intercessour, therefore his arm brought salvation unto him, &c.* This therefore is given as a great commendation of Christ, *Psal 72. 12. He shall deliver the poor, and him that hath no helper.* And God himself mentions this as a memorable thing, *Ezek. 16. 5, 6 None eye pitied thee, and when I passed by thee and saw thee polluted in thy blood, I said unto thee, live.*

4. *Way was made unto this by that sin and uncleanness that man had contracted to himself.* It is certain, that the *abounding of sin*, made the way for the *abounding of this Grace*, Rom. 5. 20. Man indeed, had he kept his primitive integrity, would have been a subject of Gods *Grace*; every thing that he received from God would have been a free favour: but Grace is wonderfully enlarged in and by the Salvation which is provided for and afforded to fallen and sinful man: and as to *Mercy*, in the strict sense of it, man was not a subject nextly capable of it, till sin had made him so; he was not miserable, nor was there any distress upon him which called for succour

and

and compassion. It was sin that hurled him into all his inconveniencies, and those mischiefs that now ly upon him, and have him in pursuit. We are therefore acquainted how this came about, *Rom.* 5. 12. *By one man sin came into the world, and death by sin.* And now, when man is brought into such a state, he is a subject fit for Grace and Mercy to work upon, and erect to themselves trophies of honour and glory, in doing for him, by raising him out of that forlorn condition, and bestowing upon him the contrary blessedness. Not as if this miserable estate which man hath by his own folly brought himself into, laid any obligation upon God to work for him in this way, for it indeed exposed him to his just indignation: but only that it laid open an *Object* that needed it, and upon which, if he saw meet, he might exert those Attributes of his to the highest, and thereby bring to himself a Tribute of everlasting praise. When therefore *Paul* had mentioned how notable a subject he had been of this, he could not but shut up the discourse of it with that Doxology, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory, for ever and ever, Amen.*

6. *There were divers steps to this, all of which were ordered by the holy counsel of God.* Every thing that bears the consideration of a *Medium* to this great end, must needs be acknowledged

ledged unto Gods sole appointment; for *all things fall out according to the counsel of his will*: and though he is not in any respect to be accounted the author of sin, yet he is the Supream Orderer of it, and that according to his *permissive will*. Now there were such steps as these, all of which made way for the introduction of this Grace and Mercy of his.

1. *The Creating of man Upright.* That God did so Create him, we are told, *Eccles.* 7. 29. *God made man upright.* *Adam* was Created in a state of integrity, which consisted in the rectitude of his nature, by vertue of the Concreated principle of *Holiness* and *Righteousness* which was put into it; and was called *Gods* own *Image* after which man was made, *Gen.* 1. 26. *&c.* And if he had not been thus made, he could not have been capable of the following transactions that were betwixt God and him: for to require that of a Creature which it was never in a capacity of complying withal, had been unworthy of Gods infinite wisdom, and altogether inconsistent with that Justice which God laid the foundation for, in the nature and state that he Created man in.

2. *The Covenant of Works, and the Sanctions of it.* That there was such a Covenant plighted with man, the Word of God gives us sufficient intimations of: and as it was requisite that man should be a cause by Counsel of his own actions, or else he could not have,

been

been treated with in the way of a Covenant which supposeth a *mutual stipulation* between the persons Covenanting; so the works required of him in that Covenant, could not have been performed by him according to the tenour of it, without the *moral rectitude* of his nature, which we have taken notice of. Now in this Covenant there are considerable the *Sanctions* of it, but for which man could not have been happy or miserable according to it, and his carriage of himself towards it. God therefore, besides a Rule which he gave to man directing him how he might serve him aright, annexed a promise of life in case of Obedience full, and perfect, and threatned him with death if he should transgress the precept; which is intimated in that, *Gen.* 2. 17. *In the day that thou eatest thereof thou shalt surely dy*; and thus man, under the first Covenant, stood a probationer for life or death, according as he should behave himself.

2. *The permission of him to fall.* That man did eventually fall from his Rule and Happiness, is a thing very notorious. That this fall was a foil on which God drew the lines, and laid the colours of his *Grace* and *Mercy*, is no less observable in the Word of God: hence that, *Rom* 5. 20. 21. *The Law entred that sin might abound; but where sin abounded, Grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness*

teousness unto eternal life, through Jesus Christ our Lord. And that God had a respect unto this in appointing Christ to be a Redeemer and Saviour, is not to be doubted, inasmuch as this was the very thing from which he was to redeem and save us: this therefore is said to commend that Grace, *Rom.* 5. 8. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* God therefore must needs have a foresight of this Apostasy, because the assignation of Christ to his Mediatorial Offices had a respect to it; and that man had not fallen but by Divine Permission, is certain: for God could have kept him from it, without offering force to his free will, as he did the glorious Angels that keep their Station, as he doth the perfected Saints in Glory, and as he doth true Believers in this life from final Apostasy; and this *Permission* must needs flow from his will, because he is the Supream Governour of all Creatures, and all their actions, according to his holy pleasure. Hence, though God doth not approve of, but hateth sin, yet he saw it good, for an higher end, that there should be sin by his *Permission.*

4. *The miserable state to which he is reduced by the fall, by vertue of the Curse of the Law.* If man had retained his uprightness, he had never been miserable, and so had not stood in need of *Mercy*, but all miseries are contained

ed in that Curse which man is under by rea-
son of sin and uncleanness: and they are no
other than what he must righteously suffer, if
there be no way of delivery from them; for
as much as he hath *procured them to himself by*
his sin, *Jer.* 2. 17. Now this misery was a pro-
per result of the threatning conditionally pro-
nounced in the first Covenant, which the man
brought himself under, by transgressing of the
Law which was so guarded.

7. *Hence, if man had not by his sin and*
uncleanness involved himself in that misery, there
had been no occasion for this fountains being pro-
vided and opened. There was no *Mediator* in the
first Covenant, neither needed there any;
God and man were in amity, and this friend-
ship had been confirmed between them upon
mans entire conformity to the will of God,
and been sealed up to him, upon his eating
of the tree of life, which was a *Sacrament* to
it. But now when the Covenant was vio-
ted, man was exposed, the Curse was fallen
upon him, he was a man of death, there was
an opportunity for Gods shewing himself *mer-*
ciful and *gracious*; and for the display of this
to send forth his Son to be a Saviour; and
for that end to cause *all fulness to dwell in him*,
that might derive from him to the undone
creature, as from a Fountain. And this serves
to give us some light into the stupendous
mystery of the Providence of God, in suf-

ing of poor man to fall upon the Law, and break himself in pieces; but for which the glorious things of Christ had never been heard of in the world.

2. *That the great usefulness of this Fountain, is to take away the Sin and Uncleanness which man had contracted.* It is certain that Christ is a fountain of all Saving good to sinful man, as hath been already observed: but the Spirit of God doth point us here to some peculiar benefit, that it was designed for, and for that reason do require our particular consideration of. Here then we may enquire;

1. *What we are here to understand by Sin, and Uncleanness?*

2. *In what respect Sin and Uncleanness may be said to be taken away?*

3. *What is the usefulness of this Fountain for such an end?*

Of these in order.

1. *What are we here to understand by Sin and Uncleanness?*

A. There are some who take these two words to be *Synonymical*, and to intend one and the same thing; only allowing an *Emphasis* in the ingemination of things, they suppose them to include all sorts and degrees of Sin. Some, by Sin understand those errors, or ordinary transgressions which men live in the Commission of; & by Uncleanness the more enormous and Conscience wasting sins which they defile

themselves withall: some again, by Sin understand Actual Sin; and by Uncleanness Original Sin, which is the root of defilement in man, and makes all the actions which he doth polluted. But there is yet another sense which is more generally entertained, and seems more appositely to belong to the meaning of the *Text*, and recommends to us the excellent vertue of this fountain, and its extensive usefullness, *viz.* that by *Sin* we are to understand the *Guilt*, and by *Uncleanness* the *Defilement* that is contracted by Sin. There are two wofull properties of sin, recorded in the word of God, in which the misery of sinful man is comprehended.

1. *There is a Guilt that is contracted by it*; which is properly a respect that it bears to the Covenant of works, or the Sanction which was added to the Law which God at first gave unto man, Expressed in, *Gen.* 2. 17 *In the day thou eatest thereof thou shalt surely dy*, Expounded in, *Ezek.* 18. 4. *The soul that Sinneth, it shall Dy.* This word is therefore used for the punishment of sin, or rather for the Guilt by which the man lyeth obnoxious unto punishment. *Gen.* 4. 7. *If thou dost not well Sin lyeth at the door.* Levit. 20. 20. *They shall bear their sin.* And in the Levitical Law it is often used for the Sacrifice that was offered for sin, for the expiation of the Guilt of it, *Lev.* 4 20. 24. And frequently else where.

2. *Thou*

2. *There is also a defilement which the Sin leaves behind it upon the man: and that in respect both of Original and Actual Sin.* Original sin is the very pollution of our nature, which makes us unclean things: and hence it is Allegorically and Emphatically set forth by the condition of a New-born Infant, in *Ezek.* 16. *begin.* And every actual sin leaves a spot, a stain, a filthiness behind it upon the man that commits it, *Ezek.* 20. 43. *Ye shall remember your ways and all your doings, wherein ye have been defiled.* And this ariseth from the moral respect which sin bears to the Law of God, which is an holy Law, and men are said to be holy when they observe it; and for this reason sin is said to be *an abominable thing*, *Jer.* 44 4.

2. *In what respect this Sin and Uncleanness may be said to be taken away?*

A. This will be evident from the former; for in what respect Sin and Uncleanness cleaveth to the man, in the same it must be removed. There is therefore a double taking away of sin, answerable to the twofold mischief which it doth the man, by its adhesion to him: the former is by *Justification*, the latter by *Sanctification.* And these are two great and comprehensive benefits which the Gospel tells us do derive from Christ to us. These were in the old *Mosaick* Law represented, the one by the Sacrifices of Atonement, in which the blood of the offering was made use of; hence that,

Heb. 9 22. *Without the ſhedding of blood, there is no remeſſion.* The other by the many waſhings and purifications that men were appointed to make uſe of. And ſome think theſe two were Emblematized in the *blood* and *water* which iſſued from the body of Chriſt when he was pierced: Here then,

1. *Sin is taken away by Juſtification, when the Atonement being accepted for the Sinner, he is pardoned, and his Guilt removed.* As long as the Law makes its demands of the ſinner perſonally, ſo long his ſin lyeth upon him, & he is Guilty; but when this pardon is beſtowed, he ceaſeth legally to be a Sinner, *i. e.* He is not a Guilty one, becauſe he is diſcharged from the Sentence that was out againſt him: his ſin is in that regard as if it had never been; we read in, *Jer.* 50. 20. *In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found; for I will pardon* &c. And this is done by Gods accepting of an Atonement, when he ſaith as, *Job* 33. 24. *Deliver him from going down to the pit, I have found a ranſome*

2. *Sin is taken away by* Sanctification, *when God, by his Spirit, applies his Grace to the Soul, by which he mortifyeth ſin, and cleanſeth it of the defilement which cleaveth to it.* This is called the purging away of iniquity, *Iſa.* 27. 9. *By this ſhall the iniquity of Jacob be purged.* And *the*

purifying

purifying of our hearts, Acts 15. 9. And we are allusively told how it is done, *Ezek.* 36. 25. *I will sprinkle clean water upon you, and ye shall be cleansed from all your filthiness.* And this is nextly applied to Original sin, by the mortification whereof we are Sanctified, and as sin decreaseth, so Grace encreaseth, which is our purity.

3. *What is the Usefulness of this Fountain for such an end?*

A. There are two things to be considered in the Lord Jesus Christ as a Fountain, or a Treasury in whom they are laid up, which do suitably and sufficiently Answer these two occasions of Sinful men, *viz.* his *Merit*, and his *Grace*: I shall give some general glances at each of these.

1. *There is an Infinite* Merit *fountained in Christ, for the taking away the Guilt of Sin, & the Justification of the Sinner.* We observed that this Guilt is an obligation lying upon the Sinner by reason of the threatning, to suffer the penalty menaced by the Law. The Removal of this Guilt, with respect to the Sinner himself, can be only by a free pardon; for he hath nothing of his own to make compensation to the Law withal: But the removal of it with reference to the Covenant of works, and the Established Rule of Relative Justice in it, must be by Justification. God, as a Judge, must either Justify or Condemn him, upon his

Tijal: and yet, in Justifying him, he must also pardon him. These two are inconsistent in the procedure of humane Judges, but they are inseparable in Gods process upon believers. It is called *Justifying the Ungodly, Rom.* 4 5. But the ungodliness must be forgiven to the person freely, and so Justification is an act of Grace, *Rom* 3. 24. *Being Justified freely by his Grace.* And yet it must be upon a Satisfaction and Merit, else the Law cannot be answered in it, nor the Justice of God consist with his Grace, and it must so do; *Verse* 26. *That God may be just, and the Justifier of him that believeth.* In this Justification there are two things, *viz. the pardon of sin, and the declaring the person righteous*; for which there must be found the Law answered in both parties; the threatning must be satisfied for, which is to be done by a bearing of the whole penalty denounced against the Sinner for sin; and the condition of the promise of life must be complied with, which is by perfect Obedience to the whole Law. That this may be done for the Sinner by a Surety, the Gospel assureth us; and that Christ was a Surety on this account, we are there informed, *Heb.* 7. 22. *Jesus was made a Surety of a better Covenant.* And this is also implied in that, 2 *Cor.* 5. 21. *He hath made him sin for us, who knew no sin; that we might be made the righteousness of God through him.* And those several expressions amount

amount to as much, *Isa.* 53. 4, 5, 6. *He hath born our griefs, and carried our sorrows; he was wounded for our transgressions, &c.* Now Christ, by the Redemption that he wrought out, laid in an infinite treasure of Righteousness for this end, and on this account it is called, *the Righteousness of God*, Phil. 3. 9. Rom. 3. 21. And *Everlasting Righteousness*, *Dan.* 9. 24. the satisfaction and merit of it is sufficient to expiate the guilt of all sins, 1 *Joh.* 1. 7. *The Blood of Christ cleanseth from all sin.* There is a boundless Ocean of vertue in him, so that *he is able to save to the uttermost all that come to him*, Heb. 7. 25.

2. *There is an incomprehensible fulness of Grace in Christ, which he is able to communicate to us for our Sanctification.* Not only had he in him an unmeasurable fulness of Grace; and hence he is said to be *full of Grace*, *Joh.* 1. 14. to have an universal fulness in him, *Col.* 1. 19. *It pleased the Father that in him should all fullness dwell.* Not only to have *Grace poured forth on his lips*, *Psal.* 45. 2. but to be *anointed with the oyl of gladness above his fellows*, ver. 7. Yea we are told, that *God giveth not the Spirit by measure to him*, *Joh.* 3. 34. But he received it as a Fountain or Store house, that he might communicate it; hence that, *Joh.* 1. 16. *Of his fulness we all receive, and grace for Grace.* For this reason he is said to be *made Sanctification to us*, 1 *Cor.* 1. 30. There is no Grace

that we can want, but there is enough of it with him to bestow upon us, and furnish us therewith for New Obedience, that we may be so enabled to glorifie God in our lives. Nor is there any duty that he calls us to, so hard but that he can supply us with abundant ability to discharge it, and carry us through it to his glory. *Paul* could be confident of this, *Phil.* 4. 13. *I can do all things through Christ strengthening of me.* It is the work of his Spirit to convey this Grace from him to us, *Joh.* 16. 14. *He shall receive of mine, and shew it unto you.* And he who is priviledged with this indwelling Spirit, needs not be discouraged at any thing which God lays in his way as duty, but may confide in this, that Christ can and will be with him, and carry him through victoriously, over all that would obstruct him in it: and this is the ground upon which he bids his people, though weak in themselves, not to be afraid, *Isa.* 41. 14. *Fear not thou worm Jacob, and the men of Israel, I will help thee saith the Lord, and thy Redeemer.* His Grace hath a cleansing vertue in it; and though we are at present Sanctified but in part, yet this is not through any defect in his vertue, but because he will carry the work on in his, gradually, for holy ends, and that he may learn them the experience of the spiritual warfare, whiles they abide in this life: yet he who carries it on by degrees, will

will give us the experience of the fulneſs of it, when he ſhall have purged away all our iniquities, and made us entire and ſpotleſs, which we are aſſured is the deſign to which his Redemption leads, *Eph.* 5 25, 26, 27. *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie,* &c. *and preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing.*

3. *That where this fountain is ſavingly applied, it ſhall take away the ſin and uncleanneſs of the people of God.* This ſhall be the certain and unfailing operation of it. If ever the vertue of Chriſt's Redemption be communicated to any of the Children of men, it ſhall certainly have this operation upon them; it is an inſeparable quality of the fountain. This Propoſition may be laid open in the following Concluſions.

1. *That the great errand on which Chriſt was ſent into the world, was to take away the ſins of his people.* We have before obſerved that it was our ſin that gave the occaſion for the opening of this fountain, and why did Chriſt take an occaſion from thence to appear in the ſtate of a Redeemer, but that he might remove it? *Joh.* 1. 29. *Behold the Lamb of God, which taketh away the ſin of the world. Mat* 1. 21. *He ſhall ſave his people from their ſins.* It was not to reconcile God to ſin, but to reconcile Sinners to God, 2 *Cor.* 5. 19. *God was in Chriſt reconciling*

reconciling the world to himself; which reconciliation could be made in no other way, but by the removal of that which had made the distance, which was nothing else but sin, *Isa.* 59. 2. *Your iniquities have separated between you and your God.* It was because sin had made the world an Hospital, that Christ was sent into it to come as an healer, a *Physician*, and so he compares himself, in *Mat.* 9. 13.

2. *That the whole business of his Humiliation was to enable him thus to do.* Christ was not only to be the Physician, but the Physick too; all the sanative vertue by which Souls whom sin had deadlily wounded, might be cured, must proceed from him: there must therefore be such a vertue in him; and there must be an infinite *fulness* of it, that it might extend to all sin, and compleatly heal Sinners of it. He must *be able to save to the uttermost*, *Heb.* 7. 25. And for this he must be a Divine person, cloathed with an Humane nature, and in that nature he must accomplish all that which was necessary for the fitting of him unto this great work. Now this he did in his state of Humiliation; the application of this belongs especially to his Exalted State, *Acts* 5 31. *Him hath God exalted*, &c. *to give Repentance to Israel, and remission of sins*; but he laid in for it in his humbled state, which was therefore introductory to the other, as we are told in *Phil.* 2. 7, 8, 9. In this he made the atonement,

atonement, without which Guilt could never have been removed; hitherto belongs that, 2 *Cor.* 5. 21. He was *made sin for us, that we might be made the righteousness of God through him*, in this his blood was made cleansing blood, for the purifying us from all our iniquities, according to, 1 *Joh.* 1, 7. *The Blood of Christ cleanseth from all sin.*

3. *That the Reason of this was, because there were some that needed it, whom God purposed to make partakers in the benefits of it.* As, if mans sin had not brought him to that exigency, that without such a fountain he must have perished for ever, Christ had not come; so, if God had not resolved to impart the efficacy of it to some such necessitous ones, he would never have been at the charge of providing it. God did not only intend the provision and exhibition of this fountain, that so if any would come to, and make use of it, they might be saved from their Sins by it; if that had been all, Christ had died in *vain*; for it is certain that none of fallen men would ever of their own accord come to him: that is true of all, till Christ draws them, *Joh.* 5. 40. *Ye will not come unto me that ye may have life:* The natural man loveth his Sin, and delighteth to wallow in the mire of his uncleanness; but God chose some from eternity to be made the monuments of his rich Grace, in taking away all their iniquities; and he provided

Christ

Christ for this end; and therefore all such he designed this for, shall come to Christ, *Joh.* 6. 37. *All that the father hath given me, shall come unto me*; they shall be cleansed, and washed and healed.

4. *That they may partake in this benefit, there must be a saving application of the vertue of it to them.* These waters quench the thirst of the Soul, by being drank of; they wash off the Guilt and filth which cleaves to the Soul, by being washed with them; they heal the mortal diseases which Sin had infected us withal, by the influence of the sanative vertue of them on the Soul. It is not enough that they have all these good qualities in them: the Gospel therefore acquaints us with an *Application* consequent upon the *Redemption* wrought out by Christ, whereby he becomes ours, and we are saved by him; and hereupon life is restrained to our having of Christ, 1 *Joh.* 5. 12. *He that hath the Son, hath life, and he that hath not the Son, hath not life.*

5. *It is savingly applied to those only who come to him by saving faith in him for it.* Faith is the uniting Grace by which we are made one with Christ, and receive him to be our own for all the ends of his Mediatorship. This therefore is the great Gospel condition on which Christ is offered to be made ours, and we are given to understand, that if thus we do not receive him, we shall not partake in his

his saving mercies; *Mark* 16. 16. *He that believes shall be saved, and he that believes not shall be damned.* And as faith comes to Christ, so it draws the waters out of this fountain, it fetcheth in supplies from Christ continually, *Heb.* 10. 38. *The Just shall live by his faith.*

6. *God himself is the Author of this Faith in order to our participation in these benefits. Faith is not of our selves, it is the gift of God, Eph.* 2. 8. God by his Spirit puts this grace into us, and enables us to exert it, and that which he aims at in this, is to bring us to Christ by it, and so give us a title to these living waters, that they may be ours, and we may challenge a property in them, and make use of them for all our occasions continually.

7. *Hence all that do thus come to him shall receive this vertue from him.* Whosoever is united unto Christ, the fountain of life, shall *live by him*: Where God gives faith, he gives all that is connected in the promise with it. All saving good is firmly promised to believing; God therefore on our believing, pardons our sin, the Guilt of it passeth off, our persons are freed from Condemnation: and he sanctifies our hearts, by laying a foundation of holiness in us, which though imperfect at present, and mixed with defilement, yet shall in due time aim at entire holiness, without spot or blemish: Hence we have that title put upon believing, *Heb.* 10.

39.

39. *We are of them that believe, to the Saving of the Soul.*

USE I. This may serve to Commend Christ to the Sinful Children of men, as a desirable object. And surely, there is nothing that can more set him forth as a suitable and necessary one, than this consideration. In nothing could he have been more accommodable to the condition of fallen man, for his relief. Let then the contemplation of this draw your eyes and your hearts after him, and render him in your esteem most precious and desirable. And to this end Consider.

1. *You are all by nature under the Guilt and Defilement of Sin.* This is the state of all mankind: and indeed, if we look upon Sin in its relations, it will infer this. As it relates to the Covenant of works, and the Sanctions of that, so it involves *Guilt*; *Sin is the Transgression of the Law*, and that Law hath ordained Death to be the wages of every Transgression of it, *Rom.* 6. 23 *The wages of sin is Death.* And by vertue of this Ordination; the Sinner is held a fast Prisoner of the Law, obnoxious to destruction. And if we look upon Sin as it relates to the Sanctity or purity of the Law of God, so it *pollutes* the man, stains him with uncleanness. Now there is none of you but besides the imputation of the Guilt of the first Transgression, have a corrupt fountain of Original Sin in you,

and

and innumerable actual pollutions, which you have made your ſelves odious withall: hence that, *Prov.* 20. 9. *Who can ſay I have made mine heart clean, I am pure from my ſin?*

2. *Your miſery is unconceivably great whiles you are under the Dominion of theſe.* Indeed all mans miſery began upon his Sinning: and there are two ſprings from whence all this infelicity flows, *viz. Guilt* and *Filthineſs*, nor can it be taken off but by the removal of theſe. And one would think the greatneſs of your miſery, ſhould rouſe you up to ſeek a deliverance from it: and you may know that it is incomparably great by viewing the effects of it, which are;

1. *By Sin you are expoſed to the whole Curſe of the Law.* And that is of the very nature of Guilt that attends upon Sin, before it is pardoned; for *Guilt is nothing elſe but the binding of the curſe upon the Sinner*: And did you but know, or would you but look over and ponder upon the contents of the Curſe, as it is recorded in the word of God, it would certainly fill you with terrours: It is contracted in a narrow word, *Death*, but if that word be ſpread abroad, and all the contents of it laid open to view, they will fill a prodigious Roll, ſuch as that deſcribed in *Zech.* 5. 2, 3. All the Evils of *Loſs* and *Senſe* which the Sinner can undergo, belong to it; all the ſorrows that can betide either the body or the ſoul, are engroſſed in it;

it; all the punishments in this life, and in another world, relate to it: it hath its inchoation in time, and the consummation of it is reserved for an amazing Eternity. This is your portion because of Sin; for all *the wrath of God abideth on you*, *Joh.* 3. 36.

2. *By Sin you are become vain and unprofitable, and this ariseth from the Uncleanness that adheres to it.* For such a Creature as man, to live and be in vain, is an inexpressible misery; hence that complaint, *Psal.* 89. 47. *Wherefore hast thou made all men in vain?* It is acknowledged on all hands that mans formal happiness consists in *Eupraxy* or well doing; it was therefore his great priviledge that he was made at first every way fitted for it, *Eccl.* 7. 29. *God made man upright. David* observes *that in keeping the Commands of God there is a great reward*, *Psal.* 19. 11. To glorify God is an happy employment; but Sin hath stript you of this power, and left you utterly unable for it, *Rom.* 3. 23. *All have sinned, and fallen short of the glory of God.* And this hath brought the title of *Vain* upon man, because by it he hath lost the end that he was directed to, and made for; and thus hath Sin put you below the most brutish of brute Creatures, who do all in their station and capacity glorify God: and were you not most stupid, you could not but bitterly bewail this infelicity of yours.

3. *There is no remedying of your misery but by removing*

removing of these from you. The man must of necessity be unhappy, so long as there is a Sentence of Death out against him, pronounced by the mouth of an holy and just God, and he goes every moment in danger of the execution of it upon him, and the power of the whole Creation cannot rescue him from it; and so it is with every Unregenerate one, *Isa.* 57. 21. *There is no peace to the wicked saith my God.* Nor can the sinner serve to the noble end of his being, so long as he is altogether unclean, and hath nothing on him but *wounds, & ulcers, and putrifying sores*; whiles he is a slave to impure lusts, he must needs endure a wretched bondage, and may well cry out as he in, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me?*

4. *This relief is to be had no where else.* You may go through the world, and try every thing in it, and whatsoever other help you may possibly find in it, yet in this great case, and only distressing exigence, it can afford you none at all. There is no second being that can take away either the Guilt or the filth of Sin: the whole world will not make a price equivalent for the buying off the Sentence that is upon you, and afford you Redemption, this is clearly intimated in *Psal* 49. 6, 7. And the reason is given, *Verse* 8. *For their Redemption is precious, and it ceaseth for ever.* All your legal courtes, will not take away the

ſtain and defilement that is upon you by reaſon of ſin; what ſaith God to them, *Jer.* 2. 22. *Though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, ſaith the Lord God.*

5. *This Fountain will anſwer both theſe ends compleatly.* The vertue of it extends hither; and it muſt needs ſo do, becauſe Gods Infinite wiſdom provided it on purpoſe for this deſign, and he cannot fail of his end. *David* had contracted horrible Guilt, and polluted himſelf by his great ſin, yet he preſumes of being clean from both, if God will but apply this to him, *Pſal.* 51. 7 *Purge me with hyſſope, and I ſhall be clean: waſh me and I ſhall be whiter than the ſnow.* The effectual application of this will take away ſin ſo throughly, as if it had never been, for we are told in, *Numb* 23. 21 *God hath ſeen no iniquity in Jacob, nor perverſeneſs in Iſrael.*

6. *And it ſtands Open to you for this end, and you are invited to come to it for this purpoſe* God lays before you the matter of conviction of your great Guilt and contamination, to make you ſee your abſolute need of this fountain; and that this Conviction may not drive you to diſcouraging diſtreſs, he bids you come to it, and apply your ſelves to obtain the vertue of it, and tells you what wonders it ſhall do for you upon this account, *Iſa* 1. 16. *with* 18 *Waſh you, make you clean,* &c. *Though your ſins be*

as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wool. Bleſs God for this diſcovery, and neglect not to make this uſe of it, if you love the life of your Souls.

USE. II. We have here a Rule by which we may Try whether we have a true intereſt in this Fountain. And it very highly concerns every one to put himſelf upon this tryal; for Conſider;

1. *If you have no title to it, your condition is very fearfull.* That Sin and Uncleanneſs under the efficacy whereof every unregenerate man abides, is certainly deſtructive to him: either it muſt be taken away, or it will work your eternal ruine. This is implyed, when God invites them to Repentance under that encouragement, *Ezek.* 18. 30. *So iniquity ſhall not be your ruine.* If this fountain had not been prepared and opened, we had all periſhed without hope: and though there is a good hope ſet before all ſuch as are pointed to it, and bidden to make uſe of it, yet if you do not comply with this offer, and receive Chriſt according to the tenour of it, you will miſs of the benefit, and be undone for all. Chriſt expreſly told them in, *Joh.* 8. 24. *If ye believe not that I am he, ye ſhall dy in your ſins.* And I am ſure, that man who dies in his ſins is undone to all Eternity.

2. *If you think you have a Title, and are deceived in it, your case is next to desperate.* Of all men, there are none that stand in greater hazard of unavoidable ruine, than such as nourish themselves with a good opinion of their safe estate, when it is far otherwise. This softens in them a carnal confidence, which makes them to neglect that great duty, of *giving all diligence to make their Calling and Election sure*, which is required in, 2 *Pet.* 1 10 This stifles all the Convictions that are offered in the Word and Ordinances, and they fly over their heads, as things which they reckon themselves unconcerned in: and this is the reason why *Publicans and Harlots* sooner receive the Calls of the Gospel than such as these, because these think that work is over already. And that there will be such self deceivers we are assured, *Luk.* 13. 26, 27 *Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you I know you not, whence ye are,* &c

3 *If indeed you have a Title to Christ, the knowledge of it will afford you much Consolation.* And indeed, what comfort can be comparable to that of one who knows his *Name to be written in Heaven, Luk.* 10. 20 That man who is *in such a case*, is happy indeed, beyond all danger of being ever miserable. Surely then, he who knows this to be his condition, cannot but *Rejoyce with joy unspeakable, and full of glory.* And

for

for your help in this enquiry; obſerve;

1. *If this Fountain be yours, you have come to it by a living Faith.* It is offered to us in the Promiſe, and we receive it by believing. No unbeliever can lay any claim to it, but every true believer can. If you have received Chriſt, you have believed in him, and if you have believed in him, you are the Children of God, and heirs of the ſprings of Salvation, *Joh.* 1.12. *As many as received him, to them he gave power to become the ſons of God, even to them that believe in his name.* Coming to him, and believing on him are equivalent terms in the Goſpel.

2. *If you have come to him by faith aright*; there are the things that have attended your ſo coming, and you muſt ſearch for them:

1. *Have you been acquainted with the proper end and uſefulneſs of this fountain?* True faith is diſtinguiſhed from falſe, mainly by the end of it. All that pretend to come to Chriſt have ſomething that moves them, and which they propoſe to get by coming; but that which true faith looks after is *Life*; others poſſibly have thought they did come to him, but it was only as one who, they hoped, would Save them from Hell: but if you have come rightly to him, it was to have your Sin and Uncleanneſs done away; and then it was your hearty cry, *Hoſ.* 14. 3. *Take away all iniquity.*

2. *Have you then felt your need of this Fountain for this end?* It is apprehended want that

driveth Sinners to Christ; and that which hath been their distressing trouble, will be the discovery of what they went to him for. If you have gone to him to take away your Sin & Uncleanness, that hath been your burden, and you have been made to say, as he, *Psal.* 38. 4. *Mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me.* And you have therefore valued this fountain for the vertue of it.

3. *What are the Fruits of your coming?* Doubtless that is a great truth which God hath recorded of himself, *Isa.* 45. 19. *I said not unto the seed of Jacob, seek ye me in vain.* If you have come in faith, it hath had some success. It may be you value all success according as you experience, comforts and assurances coming in upon your seeking to God, and if you want them, you fear that you have come in vain; but this is a mistake in your search. You came to have your sin purged, and if there be any thing of that done, you are so far answered. Are you then more beaten off from your own Righteousness, and made more to depend upon that of Christ alone? Is sin more vile and hateful to you, and do you more loath your selves for it? If it be thus, then you have your end so far advanced, and be thankfull.

USE. III. Let this serve to direct Sinners in their right coming to Christ, if they would have

have him be a fountain of saving good to them. Herein only will Christ really profit us, if we may obtain Salvation by him; & there is a so coming to him, if we would have grounded hopes of obtaining this benefit from him. And it is to be feared that many deceive themselves about this, who pretend to a great respect for Christ, and talk much of their trusting in him; but were never rightly informed about him, and that for which he was manifested to us. Would you then come, and speed, and be happy in your coming to him, take these Directions.

1. *Take heed to your selves, what you come to him for.* If you mistake here, you will put a cheat upon your own Souls. Christ indeed is a Fountain, but of what? What was he opened for? that is it which you are encouraged by; and your ends must be the same with his, if you would not be disappointed. *Hypocrites* pretend much, but they ever impose upon themselves in this regard. If you come to Christ for Credit, and Ease, and Prosperity in this World, you will find your selves mistaken; he hath assured you that you shall meet with trouble and reproach, and many trials in his Service, *Joh.* 16. *ult. In this world you shall have tribulation; his Kingdom is not of this world.* If you come to him only to have your Sin pardoned, and not purged away, you will miss of your aim; for tho'

he must apply a pardon to you, if ever you obtain it, yet his *Justification* and *Sanctification* are inseparable; and if you seek not the *destruction* as well as the *remission* of your sins, you will find your selves disappointed. Be sure then to come for the purging away of your sins; that being pardoned, you may *Serve him in newness of life.*

2. *Come with an insatiable desire after the obtainining this of him.* Labour to affect your hearts with the burden and bitterness of sin, and *come* as those *that are weary and heavy laden* by it, *Mat.* 11. 28. God directs to such a sense in order to saving good, *Jer.* 2. 19. *Know and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.* Resolve that you can never be well till this vertue derive from him to you, and let your cries be accordingly earnest, importunate, undeniable. Resolve that you will follow him indefatigably, that you will never let him alone, nor give him any rest till he hath savingly applied the waters of this fountain to you.

3. *Come with a firm Perswasion of his Suitableness & Sufficiency.* You have seen that there is no such vertue to be found in all the worlds waters, now believe that he can do it for you; come as the Leper did, *Mat.* 8. 2 *If thou wilt, thou canst make me clean.* Look then upon him in his Person, in his Offices, and in the great

great work of Redemption, that was wrought out by him, and ſee how every way fit and able he is for this work; and let this make you fixedly to reſolve that you will go no whither elſe, but that you will wait upon him, till he ſhall give you the experience of his love to you in this regard.

USE IV. For Exhortation *to the Children of God, who are already made partakers of an Intereſt in this fountain*; in two particulars.

1. *Acknowledge the rich Grace of God to you, in that he hath not only opened this fountain before you, but in you.* The former indeed is a great favour, and ſo to be confeſſed by all that partake in it; thoſe that have it are highly advantaged, had they but an heart to make a right improvement of it; and if they do not ſo, they will bring great Guilt upon themſelves by their contempt. How great a kindneſs then is this that you ſhare in? and do you endeavour to entertain it with ſuitable reſentments: and there are among others, theſe two conſiderations which will greatly help you in your gratitude.

1. *Had not God thus done for you, you had periſhed in your Sins.* You were under the efficacy of ſin and uncleanneſs in your natural Eſtate, and that held you under Guilt and Defilement, and theſe would have wrought out your certain deſtruction, if they had not been remedied,

remedied. There must be a fountain for this, else it could never have been taken away, a *fountain of blood* for the removal of your Guilt, and a *fountain of grace* for the purging away of your pollution. None else but Christ could possibly be such a fountain to you; there is an infinite value and vertue requisite to be found in that which can do this for you, which no meerly created being could ever attain unto. If this Fountain had not been revealed to you, you could not have partaken in the saving vertue of it, because it is applied by faith: they that live out of the reach of the Gospel Dispensation, die without knowledge; and if it had not been opened in you, you had still died in your sins; there are multitudes that do so who have *heard of it with the hearing of the ear*, because they have not cordially embraced it: if he had not savingly applied it to you, you had refused it as well as others, for you had as great a natural malignity in you against it as any in the world.

2. *What are you better than others who are not thus favoured*? The difference that is put between you and them is very great, but who hath made it? When he brought this grace of his unto you, you *were dead in trespasses and sins*, *Eph.* 2 1. When he offered it to you, you regarded it not, but *bad him to depart from you*; you sought it not of him, but he sought you up that he might bestow it upon you;

you; you gave him all the resistance that an heart full of enmity could do. It was Almighty power that brought you unto it, yea possibly you more dishonoured God, by peculiar wickedness, and scandalous provocations, before such time as he thus appeared to you, than a great many have done, whom he yet hath not so favoured. Can you then sufficiently celebrate his praise?

2. *Be sure to make continual use of it.* You will always stand in need of it, and it ever stands open for you to repair unto, and there is a double usefulness which it serves unto.

1. *Repair constantly to it for renewed pardon.* It was not sufficient that you did so apply to it in your first Conversion; for, though it was then applied to you for the Justification of your persons, yet.

1. *You Sin daily.* Though lust be mortified as to the Dominion of it, yet it is not abolished in you, but hath its dayly breakings out: there is a contrary part in you, that is ever and anon bringing you into captivity. We are told, in *Eccles.* 7. 20. *There is not a just man upon earth, that doeth good, and sinneth not*; and the reason of it is, because there is a *Flesh* in us that is always *lusting against the Spirit*, *Gal.* 5. 17.

2. *Every Sin offers matter of provocatinn to God.* It is a Transgression of his holy Law; it is an *abominable thing* to him, *Jer.* 44. 4.

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It is that which he *cannot endure*, Hab. 1. 13. And though he knows our frame, and will not be always contending with us, or break out in his ſeverity for every frailty of ours; yet there is occaſion offered him for his anger, and we muſt confeſs with him, *Pſalm* 130. 3. *If thou Lord, ſhouldſt mark iniquities; Oh Lord, who ſhould ſtand?*

3. *Hence it calls on you to ſeek of him Forgiveneſs.* And this is at leaſt, one main reaſon, why we are daily and on all occaſions to renew that petition, *Mat.* 6. 12. *Forgive us our debts*: And hence how often have we *David* asking pardon of God, though he was in a ſtate of Juſtification?

4. *Here only can you obtain it.* You muſt come to the fountain for it. Whenſoever Gods ancient people fell into any ſin, there was a Sacrifice preſently to be offered for Atonement, in order to its being forgiven: and *if we ſin*, we muſt go to this *Advocate*, and make uſe of him as *our Propitiation*, 1 *John* 2. 1, 2.

2. *Addreſs him continually for the waſhing of Sanctification.* They that are Sanctified, muſt be Sanctified again; they were ſo for whom the Apoſtle prays, 1 *Theſ.* 5. 23. *The very God of peace Sanctifie you wholly, &c.* There is yet a body of death in you, a fountain of uncleanneſs: and there are the eruptions of it in your actions, which defile you, and you want waſhing. Hence,

1.

1. *Come hither by the Repentance of faith, upon every notable defilement.* Are you overtaken with any Temptation which draws you into the mire? let this drive you to the fountain for cleansing: and this must be by the renewal of Repentance: thus did *David*, *Psal.* 51. 7. And this is the only way to purifie your selves; which is the care of every believer, 1 *Joh* 3. 3. *He that hath this hope in him, purifieth himself, as he is pure.*

2. *Wash in it dayly for your daily pollution.* There is a defilement that cleaves to every thing we do: when we are never so careful to our selves, Sin in us will pollute our best Services. *Paul* complains, *Rom.* 7. 21. *I find a law, that when I would do good, evil is present with me.* This therefore should bring you to Christ continually for cleansing.

3. *Be evermore fetching from hence all the Grace you need to perfect you in Holiness.* Let the sense of remaining corruption, put you upon the exercise of renewed and progressive Sanctification; for which you must repair to this fountain of Grace, and apply the promises by which you partake in it, to this end, according to, 2 *Cor.* 7. 1. *Having these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* And never ceale from the pursuit of this work, till sin be no more in you, and grace be arrived at its full degree of perfection.

DOCT.

DOCTRINE V.

There will be a more peculiar Opening of Christ as a Fountain of Life, when the JEWS shall be Called.

THat the *Prophesy* contained in this and the foregoing *Chapter*, hath a special respect to that Nation, who were the Posterity of *Abraham*, according to the Flesh, is generally agreed on by Christians, and acknowledged by their own Writers; and that whatsoever Earnests there have been, yet the compleat accomplishment of it, is still to come.

There are two Propositions in this Doctrine which may be briefly illustrated, *viz.*

1. *That there is a great and general Calling of the JEWS yet to come.*

2 *That when that time comes, there shall be a more peculiar Opening of this fountain.*

PROPOSITION. I.

That there is a great and general Calling of the JEWS yet to come. As there was a time when God rejected them, for the horrible contempt which they cast upon Christ and his Gospel, in which they were made a scorn and a reproach to the world, and were dispersed from one end of the earth to another; so there will

a time come when there ſhall be a National return of them to God, and they ſhall accept of Chriſt for their Lord and Saviour. The truth of this hath been, and ſtill is denyed, and ſtrenuouſly oppugned by ſome; and the ſeemingly long delay of it, hath made many to heſitate about it; and it is not to be wondred at, for Chriſt predicted, *Luk.* 18. 8. *When the Son of Man cometh, ſhall he find faith on the Earth?* Which ſome have interpreted to have a reſpect to the belief of this truth. But there are others who with as great vigour defend it, and have ſolidly confuted all the pretended pleadings againſt it; and although it be not a *Fundamental Article* of Salvation, yet there is ſo much of Conſolation ariſing from it to the people of God, in theſe dark days of tribulation upon the Church of Chriſt, that it is worth our while a little to refreſh our ſelves with the ſpeculation of it. And here let me premiſe, That this truth is purely of *Revelation*, and the Credit of it depends entirely on the *Divine Teſtimony*; we muſt therefore *Search the Scriptures*, if we would know whether it be ſo. And among many Scripture confirmations of it, give me leave to offer a few Conſiderations; and to make way to this. Obſerve,

1. *That there are many texts of Scripture which are to be underſtood of the Spiritual* Iſrael. The whole myſtical body of Chriſt, made up of both

both *Jews* and *Gentiles*, are frequently called the *Israel* of God, and the *Seed of Abraham*. This must not be denyed; for, as God first Chose that Nation to be *a peculiar people* to himself; so he hath seen meet to put their Name upon the Church, even in Gospel times: and there are some places that cannot bear another interpretation; See, *Gal* 6. 16. *Peace be on them, and on the Israel of God.* We are told of a *Jew outwardly*, and one that is so *inwardly*, *Rom.* 2. 28. And in *Chap.* 9. 6 *All are not Israel that are of Israel.* Accordingly there are Propheſies in which Goſpel Ordinances are repreſented under legal expreſſions, but muſt be ſpiritually interpreted; ſuch is that, *Mal.* 1. 11. *In every place incenſe ſhall be offered unto my Name, and a pure offering.* And ſome think that the laſt *Eight Chapters* in the Propheſies of *Ezekiel*, are ſo to be underſtood.

2. *There are Promiſes made to the Jews which did properly refer to their return from* Babylon. There was ſuch a return afforded them after their Captivity by *Nebuchadnezzar*, and God before hand gave them many ſupports, and encouraging promiſes about it, wherein he prefixed the time when, and the manner how it ſhould be brought about; and there are many diſcourſes in the Prophets which had a proper and direct aim at it: we are therefore told how *Daniel*, by reading of theſe Propheſies, & making a Calculation from them, came

to

to know that time to be near its accompliſhment, *Dan.* 9. 2 *I Daniel underſtood by books the number of the years,* &c *that he would accompliſh ſeventy years in the deſolation of Jeruſalem.*

3. *There are Predictions of glorious Things in the Goſpel day, that had a ſpecial reference to the Power and Efficacy of the word in the* Apoſtles *times.* The bringing in of the Goſpel diſpenſation, and the great changes that were wrought thereby, was a matter of Admiration, and was therefore often foretold in the *Old-Teſtament*: and on this account we are acquainted that theſe and thoſe things were the fulfilling of ſuch and ſuch Propheſies: particularly, the aſtoniſhing *giving of the Holy Ghoſt*, appearing in the *Fiery Tongues* given the Apoſtles ſoon after Chriſts Aſcention, of which *Peter* gives that account, *Acts* 2. 16. &c. *This is that which was ſpoken by the Prophet Joel,* &c.

4. *There are Texts of Scripture that have their ſeveral degrees of accompliſhment.* Though there be but one thing that is ultimately deſigned in them, and till that be brought about, they are not compleatly fulfilled; yet they ſhall be exemplified in ſome preludious Providences, that ſhall carry in them a *Specimen* of the ſame thing; and are, as it were, *Earneſts* of what is to come; and ſo one and the ſame word may be ſaid to have been accompliſhed more than once: though that which it mainly intended

tended is still expected; which might be instanced in divers particulars

Now from what hath been said, we may proceed to the thing in hand: and in general, observe, That though there be a *Mystical* sense in some Prophesies about *Israel*, yet they go too far, who would restrain all altogether to this, as those do who deny this Doctrine: yea there is a *Compound sense* in many of these things, and they aim both at the one and the other: and though divers things did refer to the return from *Babylon*, yet not all, but some look farther; yea even those that engross that in them, have a longer reach in them, many of them: and though some things had their fulfillment in the days of *Christ* & his *Apostles*, yet others had not, but still remain to be brought to pass; and those which then had a beginning have a greater fullness behind; and that the calling of the JEWS is one of these will be evident, if we consider.

1 *That there is a Calling of the JEWS mentioned distributively with that of the Gentiles*; and therefore it must be literally understood, with respect to that Nation, and cannot be restrained to the *Mystical* body of Christ, which comprehends all of both sorts in it. This is designedly handled by the Apostle in, *Rom.* 11. The thing he there aims at, is to shew that God hath not utterly cast off that Nation, and he argues it from the reason of their being cast

off,

off, *Verse* 11, 12. *Have they stumbled that they should fall? God forbid, &c.* He therefore asserts that there will be a time when they shall be restored again to a Church state, and return into favour with God; for which he also brings Scripture evidence, *Verse* 25, 26. *Blindness in part is hapned to Israel, until the fulness of the Gentiles be come in; & so all Israel shall be saved as it is written, &c.* Nor can these things be understood *Allegorically*, without violence done to the whole scope of the context.

2. *There is a Calling of the JEWS foretold to be in the days of the Gospel.* Their call and return from *Babylon* was before Christs coming in our flesh, but there is another spoken of which is to be after that, and therefore God makes mention of doing it a second time, *Isa.* 11. 11, 12. *The Lord shall set his hand again the second time, to recover the remnant of his people from Assyria, and from Egypt, &c.* And he saith that this *shall come to pass in that day*: which the whole context assures us, is the day of the Gospel after Christ had appeared in our nature: and doubtless whatsoever was Prophesied concerning that People, after their return to their Land must look forward; and many things cannot be understood of any but the Gospel day: and such is our *Text* and *Context*; inasmuch as *Zechariah* was one of these Prophets who Prophesied to the returned Captivity; and the tenour of this particular Vision of his

points us to the day when Christ had been Crucified among them.

3. *There is a Calling of the JEWS mentioned, that is to be after they had been Rejected, and Dissipated, for their Despising of Christ.* And therefore the Casting them off, or unchurching them, and this return of theirs are joyned together; yea the Apostle in the forecited *Rom.* 11. brings this in as a relief against despondency, with respect unto the former, where he purposely speaks of their being cut off, and tells us that they shall be grafted in again: See in particular, *Verse* 15, 16. and *Verse* 24. This also is the Call which our *Text* points to, as is evident from, *Chap* 12. 19 *&c* Christ therefore so speaks of their Rejection as that which had a limited time, *Luk.* 21. 24. *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

4. *There is a National Calling of them spoken of.* There were indeed many of them effectually Called by Christ and his Apostles, and many that believed in those days; *Three thousand* were *added* at one time, *Acts* 2. 41. And *Five thousand* at another time, *Acts* 4 4 Besides many more upon other occasions; *Acts* 2. 4. *The Lord added dayly to the Church such as should be saved.* But all this while the Nation stood off, and did not embrace Christ; that therefore is yet to come On this account the Apostle in, *Rom.* 11. having in the beginning of the

the Chapter proved that they were not utterly caſt off, becauſe there were ſo many called already, proceeds from *Verſe* 11. to tell us of a more general return of them, and aſſures us that it ſhall be *All Iſrael*, *Verſe* 26. Not as if every individual ſhall thus *be Saved*, but the body of that Nation that ſhall then be living.

5. *There are ſuch things aſſerted in the word of God concerning this Call, as have never yet been accompliſhed.* The happy ſtate of that forlorn Nation, is ſo ſet forth as it never arrived to, after their return from *Babylon*, till their being cut off from being a People by the *Romans*. To this we may refer the Prophely in, *Iſa* 65. 18. *to end.* And that, *Hoſ.* 3. 4, 5. And that, *Zech* 12. 6, 7, 8. Which muſt needs refer to times yet unfulfilled, for hitherto they are the moſt ſcattered, contemptible and ſcorned people in the whole World, and have ſo continued for more than *Sixteen hundred years.*

6. *To all let me add, That the Providence of God towards them is to be adored, in that they remain to be a diſtinct People to this day.* Notwithſtanding all the Calamities that have befallen them, and the horrible Diſperſions of them upon the face of the Earth, yet they keep themſelves a Separate People in Life, manners, and cuſtoms, divers from other Nations; which certainly muſt be for ſome glorious end deſigned by the all-wiſe God: and what ſhall we ſuppoſe it to be, but that which is thus fore-ſignifyed?

PROPOSITION. II.

That when that time comes, there ſhall be a more peculiar Opening of this Fountain. There is ſomething to be done in that day, which was never before done in this regard; and that muſt be with regard to the manner and degree of the manifeſtation and application of it. We may take a brief account of this affair in the following Concluſions.

1. *That there are happy Times predicted for the Church, after her wilderneſs eſtate ſhall be over.* As there was a time, when after God had brought his People out of *Egypt*, they went through the wilderneſs, in order to their glorious Settlement in *Canaan*, ſo we are told of the Goſpel Church, that ſoon after its being called it ſhould go into the wilderneſs, and be there for a prefixed time, *Rev.* 12. 6. *The woman fled into the wilderneſs, where ſhe had a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.* But God hath promiſed to it in this world, a more glorious Conſpicuous ſtate after theſe days are ended; and this is celebrated in the four laſt *Chapters* of that book: and this by ſome is ſuppoſed to be aimed at in, *Cant.* 8. 5. *Who is this that cometh up from the wilderneſs, leaning upon her beloved?* It being a thing that ſhall be very ſurprizing to all that ſhall obſerve it.

Hitherto

Hitherto also may that have a special reference, *Psal.* 85. 3. *Glorious things are spoken of thee, Oh City of God.*

2. *That these glorious things have not as yet befallen it in their compleat Accomplishment.* I dare not deny, but that there are some things spoken in the Scriptures concerning the Church of God, that must be referred to the *Triumphant* state of it, and it would be a delusion to apply them to its *Militancy.* There must also be an allowance made for our supposing the Spirit of God, who condescends to speak to us in our own Language, to use *Hyperbolical* expressions, and set forth the better condition of the *Militant* Church upon Earth, with words borrowed from the state of Glory to which it shall at length arrive: but we must not think that he goes about to delude us with flourishing Promises, and then put us off with low and little performances. There have indeed been wonderful accomplishments for the Church in these latter days, peculiarly since the beginning of the Reformation; but these are little in comparison with the things foretold to be brought to pass; we are therefore to look for a transcendently greater Glory behind, and making hast to appear. Who shall read, *Isa* 60. *throughout*, and particularly from *Verse* 18. *to the end.* And *Chap* 11. 6, *&c.* with many other Prophesies of a like import? he must confess that there is more yet to be expected.

3. *That these days are to be contemporary with the Calling of the* Jews, *and the fulness of the* Gentiles, *and the destruction of* Anti-Christ. In what order these shall be brought about, I dispute not; but God will doubtless prepare the way to the destruction of the Man of Sin who stands in the way, by giving an enlarged Commission for the Preaching of the Everlasting Gospel, which shall *Call* his out of *Babylon*, and convince the Great Ones of their egregious folly in *giving their power to the Beast*, and provoking them to reassume it; which Preaching shall also Call in the Nations of the World that at present are Unconverted; by which the *JEWS* shall likewise be affected, and perswaded to come in with them unto Christ. These things to be sure will be closely connected, and one of them follow upon the other. The Apostle tells us, *Rom.* 11. 25. *Blindness in part is hapned to Israel, till the fulness of the Gentiles be come in*; and *verse* 30, 31. *As ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so have these also now not believed, that through your mercy, they may also obtain mercy.* And now it is that these blessed days shall Commence: and therefore when the *Whore is Judged, great Salvations come in*, and the *Jews* are brought in, together with the Gentiles to Celebrate it with their *Hallelujah's*, *Rev.* 19. 1, 3, 4, 6. And now shall the *Sealed Ones*, both

of

of the *Jews* and *Gentiles* appear in their luſtre.

4. *That the Happineſs of thoſe times will be mainly Spiritual.* Not but that there will be an External Glory then afforded to the Church of God; that is the time when *God will ſay to Zion, ariſe and ſhine, Iſa.* 60. 1. Then will that prediction be fulfilled in, *Iſa.* 2. 2. *The Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be Exalted above the Hills, and all Nations ſhall flow to it*; and that, *Pſal.* 72. 3. *The Mountains ſhall bring forth peace to the people*; and *v.* 7. *In his days ſhall the Righteous flouriſh and abundance of peace, ſo long as the Moon endureth.* Then ſhall *Satan be bound, and the haters of God ſhall feign Obedience, and his enemies lick the duſt.* Then will that be underſtood and experienced, *Ezek.* 28. 24. *There ſhall be no more a pricking briar unto the Houſe of Iſrael, nor any grieving thorn, &c.* But the great glory of theſe times will be, that Grace will then flouriſh, and holineſs abound. Chriſt told *Pilate, Joh.* 18. 36. *My Kingdom is not of this world*: And Holineſs will mainly difference that from all elſe; it is therefore ſaid of theſe times, *Zech.* 14. 20, 21. *In that day there ſhall be upon the bells of the Horſes, Holineſs to the Lord,* &c.

5. *The Spiritual felicity of thoſe days will flow from the more full opening of Chriſt the Fountain*: For,

1. *All*

1. *All Spiritual Good derives from Christ to us.* We have none in us naturally; as he purchased for us all that we have, so he confers it upon us: it *is of his fulness that we receive*, *Joh.* 1. 16. What therefore he gives, we derive from him, and therefore our encreases are proportionable to his Communications to us; if he with holds from us, we *wither*, and go to decay, but if he shall influence us liberally, we shall *flourish*.

2. *There have been the gradual Communications of this good to the Church and People of God in all Generations.* This fountain hath been and continueth opened to some or other of fallen men from the beginning; and the manifestations and operations of it have been sometimes more, sometimes less: but there will be more of it than ever in these days; yea it will then arrive to a fulness, not of absolute, but comparative perfection.

3. *The glory of these days, in regard of the fulness of the opening of this fountain, will be seen* in two things.

1. *In respect of Light.* This shall be the evening of the Gospel day, of which we are told, *Zech.* 14 6, 7. *It shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day, that shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light.* The shadows will fly away, and then shall that word

be accomplished and take place, *Hab.* 2. 14. *The Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea*: Then shall all differences in judgment between Gods People cease, & that be fulfilled, Zeph. 3. 9. *Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

2. *In respect of Efficacy.* The vertue of this fountain shall then appear abundantly; the pardoning and sanctifying influence of it shall be to admiration, *Ezek.* 37. 9. *Every thing that liveth, which moveth, whithersoever the rivers shall come, shall live.* The Spirit will then mightily accompany the dispensation of the Gospel, and Conversions will not be so rare and dubious as now they are, nor the lives of Christians so barren, but then will those Prophesies have a wonderful accomplishment, *Isa.* 32. 15, *&c. Chap.* 35. 10. *&c.* These are some of the precious things to be expected in that day.

USE. I. This Doctrine affords matter of great Consolation to the Children of God under the present evil days. And truly the promise and faith of these days, have given great light and comfort to Gods Children in former times, under the darkest distresses that they met with; how much more may it now do so to us in these times of *great Searchings*

of

of heart? If we look on the present state of Christianity in the world, it appears with a black face; and if we stint our speculations here, it will sink us in despondency; but let us look forward, and we may gather abundant refreshment. Consider then,

1. *There are better times yet to come.* It is *night* at present, and the *terrours* of it are apt to affright us; but the Day will break, and let us refresh our selves with that consideration, *Psal.* 30. 5. *Weeping may endure for a night, but joy cometh in the morning.* God hath said it, *Psal.* 125. 3. *The rod of the wicked shall not rest upon the lot of the righteous.* And the Psalmist resolves, *Psal.* 102. 13. *Thou shalt arise, and have mercy upon* Zion; and 94. 14. *The Lord will not cast off his people, neither will he forsake his inheritance.* The whole *Creation groans* for this day, and we ought to live upon the *hope* of it, *Rom.* 8. 19, 23, Nor need we to fear whether it shall be accomplished, for God hath engaged in it; and we are told, *Isa.* 9. 7. *The Zeal of the Lord of Hosts will perform this.*

2. *It will not be long before these days Commence.* Although we cannot tell the day, or month, or year when that time shall be, yet we are fully assured that it is hastening. We are told in the Apostles days, *Heb.* 10. 37. *Yet a little while and he that shall come, will come, and will not tarry.* How many of the preliminary

minary predictions, of things that were to intervene and make way to it, have already received their fulfilment? and we may expect that God will make a short work of it, when it draws nigh its accomplishment. Nor need the present face of things, though dismal, affright us; or make us think it afar off, for how often is the darkest part of the night just before the day breaks? and therefore the Church acknowledgeth, *Psal.* 126. 1. *When the Lord turned again the captivity of* Zion, *we were like those that dream.*

3. *Let us then much ponder of the Happiness of those days, and refresh our weary spirits therewithal.* The thing is sure, determined, and cannot fail; let then our *faith* give a present *subsistence* to the things thus *hoped for*, and our meditation feed it self comfortably with them: let us for this end consider with great delight of the things that are then to be expected. Then shall the *JEWS* come over to the Lord Jesus Christ, whom they have abjured, Zech. 12. 10. *&c. Then will they ask the way to* Zion *with their faces thitherward*; then *their Graves shall be opened*, and they shall pay homage to their Lord Redeemer. Then shall the Gentiles be called in plenty; then will that word take place, *Psal.* 22. 27. *All the ends of the world shall remember and turn to the Lord, and all the kindreds of the Nations shall worship before thee*; and that, *Hos.* 1. 10.

10. *It shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the Sons of the Living God.* Then will God gloriously accomplish that promise, *Psal.* 2. 8. *Ask thou of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Then will the Sun of Righteousness appear in his Meridian brightness, and dispel the mists of ignorance, errour, and superstition; then will that prayer of the Church be answered, *Psal.* 67. 2. *That thy way may be known upon earth, thy saving health to all Nations.* Then will all the differences in the Church of Christ be adjusted, and their contentions will cease about the different ways and modes of Worship, which at present not a little disturb the Churches tranquillity Zech 14. 9 *In that day there shall be one Lord, and his name one.* Nor any more shall the *noise of hammers and axes be heard in the building of Gods Temple*: It will be a very peaceable and flourishing state of the Church, when *there shall be neither adversary nor evil occurrent.* And shall not the belief of these things revive our fainting spirits, and make us to wait patiently through these dreary hours of trouble?

USE II. We also have here a Rule by which to judge of the times. Every one is ready to make

make his remarks on the times that he lives in, & which paſs over him, & to judge of them whether the days are good or evil: The generality of men take their meaſures from the obſervation of outward Providence; if there be outward peace & plenty, they call them happy days; if outward diſtreſs and trouble, they call them evil: but we have a better Rule, and more ſafe for Chriſtians, and that is, to judge according as this fountain is opened amongſt us. The more of Chriſt that a people enjoy, the happier are they, and the leſs he is known and acknowledged in his great deſign of *Mediatorſhip*, the greater is the infelicity of ſuch a people; *and by this Rule I believe the times are evil in the moſt places that are called Chriſtian*; inaſmuch as it is a day wherein the greateſt number of thoſe that ſhould preach the Doctrines of Chriſt, of Redemtion, Juſtification, Sanctification, and Eternal Life to be obtained by him, and ſo to be the inſtruments of opening the Fountain to men; do rather endeavour to obſcure them, by perverting the great Doctrine of Juſtification by his Righteouſneſs alone, and confounding New Covenant Obedience with meer Morality, or a legal Righteouſneſs. How contrary are theſe things to thoſe which will be the glory of the Times of refreſhment!

USE:

USE III. For *Exhortation* to the People of God in two particulars.

1. *Be Exhorted to Pray much and earnestly for the Conversion of the JEWS.* This duty seems to be too much neglected in these days; and possibly one great reason of it is, because the belief of this Article runs so low in the Christian world. Be we then rouſed up to this duty: and there are these Considerations which are very profitable for this end.

1. *The thing is a matter of Faith, and so Calls for Prayer.* It as a truth not to be doubted of, since God hath given us the assurance of it in his word, and we ought to *Receive his Testimony*, and thereby *Set to our Seal that he is True.* Now the things that we believe, because God hath promised them, and which are future, are such things as are proper for us to pray for: they are good in themselves, and worth the desiring; & the strength of Prayer is in this belief: yea this is the way in which God hath said that he will communicate the good promised to his people, *Ezek* 36. 37. *I will yet for this be enquired of by the house of Israel, to do it for them.*

2. *They once Prayed for us, we therefore owe this duty to them.* There was a time when *God only knew them of all the Families of the earth*; the Gentiles were *far off*: then they prayed that we might be brought in to Christ's fold

ld; and among others, *Pſal.* 67. is a Prayer the Church of the *Jews* on this account: rely then it is but a due requital for us to ay for them.

3. *Their Miſerable Condition Calls for it.* They objects of compaſſion, and every tender eart cannot but condole them: nor is it like be better with them till the happy day of eir Converſion cometh. And well may we a like expoſtulation which Chriſt, the Anel of the Covenant once did for them of old hen in diſtreſs, *Zech.* 1. 12. *O Lord of hoſts, w long wilt thou not have mercy on Jeruſalem; gainſt which thou haſt had indignation.*

4. *The Benefit which ſhall come with their Converſion to the Gentile Churches, is our great encouragement to importunity in it.* There was no ittle advantage by their caſting off, but the poſtle aſſures us that their grafting in ſhall e tranſcendently more, *Rom.* 11. 15. *If the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?* Surely then we pray for our ſelves, hen we pray for them; and one would think hat Intereſt would not ly.

5. *Theſe happy Times are to be uſhered in by Prayer.* God is well pleaſed in our Praying for them, *Pſal.* 122. 6 *Pray for the Peace of Jeruſalem; they ſhall proſper that love thee.* And he hath told us, that ſuch a ſpirit ſhall be preparatory to that happy day, and help to bring

it in; *Isa.* 62 6, 7. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* When therefore God shall pour out such a spirit of Prayer on his people in this regard, it will be a blessed Prognostick of that glorious time, hastening.

2. *Let it encourage all that are Godly to leave their Children behind them with Faith and Comfort.* We are some of us going off the stage, and are very sollicitous what shall become of ours when we are gone. There are many sadning considerations that appear in our view, which do sometimes fill us with perplexity; but let such as fear God look through and beyond the present discouragments, and comfort themselves with such thoughts as these: not only do we leave our Children to a good God, a Covenant keeping God, whose truth and faithfulness we may safely rely upon; but it is comfort for us to think that that day is not far off; and though we may not live to see the dawnings of it, yet our Posterity may see the breaking of it, and partake in the happy benefits that it shall bring to the Church of God: to nourish our faith with the contemplation of the glorious dispensations which there shall be in that day, when God will bring his Church out of darkness, into light, and take them out of the

the horrible pit, and ſet their feet upon the rock: and then to remember, that the Children of the faithful have a ſpecial intereſt in the bleſſings of that day, according to the promiſe, *Iſa.* 54. 13. *All thy Children ſhall be taught of God, & great ſhall be the Peace of thy Children.* Let us then in faith do our duty to them whiles we live, and when we dy, let us rejoyce in this hope, that there are better times coming on, when God ſhall bring back his peoples Captivity; when he who cannot ly, will give being to that precious word, in which he hath made us to hope, *Pſal.* 69: 35, 36. *God will ſave Zion, and will build the Cities of Judah, that they may dwell there, and have it in poſſeſſion: the ſeed alſo of his Servants ſhall inherit it, and they that fear his Name ſhall dwell therein.*

DOCTRINE. VI.

When God hath brought his Choſen to bewail their Sins, eſpecially the Affronts which they have Offered *to Chriſt, and to Pray to him for Mercy, he will then make a gracious Diſcovery of this Fountain to them.*

THE riſe of this *Doctrine* is from the Coherence of the *Text* with that which went before. God had promiſed to pour out ſuch a ſpirit upon them, *Chap.* 12. 10 *&c.* And here he tells us that in that day this *Fountain ſhall be*

Opened. In the former Doctrine we considered this benefit as it refers to the Church in general, and particularly to Gods Ancient people, considered as a People: In this we come to take an account of it as it refers to Persons, and is applyed to men in *Conversion*; which we are to suppose to be included in the former, as the spiritual aim of it. And that we may come at the right sense of this Doctrine, observe these Conclusions.

1. *That there are those whom God hath chosen in Christ, to be made partakers in his saving benefits.* We before observed that if we would take the Consideration of the great affair of Gods grace appearing in the good will that he manifests to sinful man, at the rise of it, we must follow it up to the eternal purpose of God, in which the whole Scheam of it was laid out. Now in this purpose of his there was a designation of them that should be the subjects in whom this Grace was to shine forth; and accordingly all was accommodated for the illustration of it in such a subj &. When therefore the Apostle discourseth of these *Spiritual Blessings*, he runneth them up hither, *Eph.* 1.3 4 *According as he hath chosen us in Christ* &c.

2. *That Christ must be Opened to these as a Fountain for Sin and Uncleanness, in order to their being Saved by him.* Salvation supposeth something that they are to be Saved from, which is their present misery. He that is under no evil,

evil, needeth no Salvation; they are only the distressed that want it, or will be advantaged by it. And this Salvation must be applyed to the removal of that from which the evil derives: now that which is mans infelicity derives from Sin and Uncleanness; it is the *Guilt* and the *Pollution* of sin that hurts them. As therefore Christ is appointed for this, so he must be discovered to them as such a one, how else shall they accept of and entertain him as so? which they must do, if ever he profit them; for it is by faith that they receive him, and so are advantaged by him.

3. *That there is a time when God will Open and Apply Christ to these.* They are born in their natural estate strangers to Christ, and far from Salvation, *Eph* 2. 3. *We were Children of wrath, even as others.* They may live a great while in their Alienation from him, and refuse him, though he offers himself unto them: they ever do so till he comes with power. But because he hath chosen them to obtain Salvation by Christ, he will therefore bring them to this Fountain, and make them to partake in a title to it, and effectual influences of it upon them: Our Saviour hath plumply asserted that in, *Joh.* 6. 37. *All that the Father hath given me shall come unto me* If Election hath pitched upon a person, Vocation will without fail, sooner or later find him out, and bring him home.

4. *That in order to his ſo Opening this Fountain, he will produce the fore cited effects in them, by the power of his Spirit,* viz. *a ſpirit of Mourning, and a ſpirit of Supplication.* This is the way in which he makes Chriſt Effectual in men, for the ends of his being a fountain to them.

Now for our right taking up of this order, Let us obſerve in general, That we are conſidering of ſuch as are converted to God, under and by the diſpenſation of the Goſpel and Ordinances, and the effectual application of them. As for Gods proceeding with Elect Infants, who dy before they are capable of being ſo treated, we are not now enquiring after that. Here then more particularly let theſe things be conſidered.

1. *That we muſt diſtinguiſh between the Opening of the Fountain* Doctrinally, *and* Savingly. As to the outward diſcoveries of Chriſt which are made in the Goſpel and Ordinances, they are made to all promiſcuouſly to whom the means of Grace are ſent, and the great truths which concern Chriſt and Salvation by him are urged upon them: but where the Spirit of God doth inwardly reveal Chriſt in the Souls of any, and makes them ſharers in his Salvation, he always brings them to ſuch a frame: ſuch therefore are the only bleſſed ones, *Mat* 5. 4 *Bleſſed are they that mourn, for they ſhall be comforted.*

2. *That we muſt diſtinguiſh between* Paſſive

and Active *Converſion*. This diſtinction is generally received among the Orthodox, and by all them who acknowledge that there are the *Habits* of Saving Grace infuſed into us; in order to our being able to exert Grace in our lives; and the Apoſtle plainly ſhews the difference, *Gal.*5.25. *If we live in the Spirit, let us walk in the Spirit. Paſſive Converſion* then is that Change which is made in us in *Regeneration*, by the infuſion of all ſaving Graces into us, of which it is ſaid, 2 *Cor.* 5. 17. *If any man be in Chriſt Jeſus, he is a new Creature. Active Converſion* conſiſts in the exerting and exerciſing of theſe Graces. The former is done by the Spirit alone; in the latter he co-operates with us. And we may take from hence this brief account of the preſent affair.

1. *That Gods Elect do many times long deſpiſe the offers of Chriſt that are made to them in the Goſpel.* God will have his own to know, that their Converſion, as well as their Salvation, is of Grace, and that they have a nature in them as full of obſtinacy and enmity as others: he therefore leaves them for a ſeaſon, to *reſiſt his Spirit*, and to ſhew the deſperate malignity that is in them; and they neglect the things of their peace, withſtand the offers of a Saviour, and quench the motions of the Spirit in them, that accompany the Calls of the Goſpel. This *Ephraim* confeſſeth of himſelf, *Jer.* 31.18. *Thou haſt*

haſt chaſtized me, and I was chaſtized, as a bullock unaccuſtomed to the yoke. Yea, ſometimes violently to oppoſe and perſecute his Church: Such an one was *Paul*, when a Phariſee, *Phil.* 3. 6. *Touching zeal, perſecuting the Church.*

2. *That there are ſome common legal works wrought in the Elect, antecedent to their Regeneration, or Paſſive Converſion.* The Spirit of God is wont to begin with men by Convictions and Terrors, by ſetting the Law home on their Conſciences, which make them afraid: and thoſe are wrought not only in Gods Children, but in others alſo; and the Elect themſelves do too frequently ſtifle theſe motions, out grow theſe awakenings, and return again to their former ſecurity: the time of their new birth is not yet come, and God hereby lets them ſee what enemies they are to their own Salvation, and that if he had not come with Almighty Efficacy to them, they had refuſed him to their deſtruction, as well as others. How many ſuch common works have ſome out-grown; and become worſe after them? and yet they have had their *months* in which God hath *taken* them, becauſe he had an Immutable love for them. See for this, *Iſa.* 57. 17, 18. *I hid me, and was wroth, and he went on frowardly in the way of his heart: I have ſeen his ways, and will heal him.*

3. That

3. *That all saving qualifications are wrought in them at once, in Passive Conversion.* When the Spirit of God comes to produce this great Change in the Sinner, he infuseth into him all his Sanctifying Graces: there is a *new man created in him, Eph.* 4. 24. There is a perfection of parts, though not of degrees: *Sanctification is throughout,* 1 *Thes.* 5. 23. There is therefore no order in the production of these saving qualities in the Soul, but they come in all at once. In Conversion *whole Christ is put in,* it is therefore called a *new birth, Joh.* 3. 3. And it is the babe of Grace which is born, and it hath all its members entire.

4. *That God draws the man to exert these Graces in Active Conversion, after the manner of a Rational Agent.* In the exerting of Grace, the man is not only *active,* but *voluntary* too; he acts as a cause by Counsel. As therefore there is the Co operation of God in this, as well as his operation in the former, according to, *Phil.* 2. 13. *It is God which worketh in you, to will and to do, of his own good pleasure.* So he works upon the Rational Faculties or Powers that are put into man; and having sanctified them, he draws them forth to put the new nature into act, upon sight, deliberation, and with perswasion. He is not drawn to it by meer instinct, but he knows what he doth, and why he doth it: he hath a foundation on which he acts every Grace; he knows whom he

he believes, in, and why he ſo doth, 2 *Tim.* 1. 12. *I know whom I have believed, and am perſwaded that he is able to keep that which I have committed to him againſt that day*; and ſo of the reſt. God is therefore ſaid to *draw us with the cords of a man, Hoſ.* 11. 4.

5. *In this Converſion the Soul betakes it ſelf to Chriſt by faith, as to a Fountain opened for Sin and for Uncleanneſs.* The great Grace celebrated in the Goſpel is *Faith*, by which we cloſe with Chriſt for life, wherein we comply with the main Article of the New-Covenant; and therefore Salvation is aſcertained to it, *Joh.* 3. 16. *Whoſoever believes in him, ſhall not periſh, but have everlaſting life.* This Grace is not before the others in being, though it leads in the exerciſe, and doth indeed influence all the other, being that which fetcheth in help from Chriſt for the acting of them. Now Chriſt is the immediate Object on whom Faith fireth; it believes in him for all the good that it wants, and ſeeth to be ſtored in him; and that which draws it ſo to rely on him, is the diſcovery it hath made of his ſufficiency and readineſs to anſwer its great neceſſity; which is, to be delivered from the guilt and defilement of ſin; and that becauſe it apprehends all this to be fountained in him, that it may be communicated by him to all thoſe that ſtand in need of it; and this it doth upon the invitation given in the Goſpel, to all that are

oppreſſed

oppreſſed with the burden of ſin, to come to him for ſuccour againſt it.

6. *This* Faith *is always accompanied with true* Repentance. In active Converſion theſe two Graces are in conjunction. I ſhall not here meddle with the diſputes, which of theſe two Graces is the firſt: if we ſpeak of their production, they are together, and ſo there is no priority of any Grace, they being created in the ſame inſtant: if we ſpeak of the order of nature in their activity, Faith muſt have the precedency, becauſe it influenceth all the other; for though there is a *Legal Repentance* before Converſion, yet that which is *Evangelical* follows upon it, and is no further pleaſing to God, than as it is exerciſed by faith: but in reſpect to order of time, the man repents and believes at once, and ſo they are together. It is a penitent Faith, and a believing Repentance that is exerted; they are therefore conjoyned, *Acts* 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, Repentance towards God, and Faith towards our Lord Jeſus Chriſt.*

7. *For the right exerting of theſe Graces, there is the exerciſe of a Spirit of Mourning, and of Supplication.* There is a principle of this, or there is ſuch a Spirit habitually put into the man when he is new made, but the improvement of it is in the practiſing of Faith and Repentance. Here then,

1. *For the exerting of true Repentance, he draws*

out

out a Spirit of mourning. In Repentance we turn from sin to God, in which turning, there is not only an abstinence from the outward acts, but a cordial renouncing and forsaking of those sins which we rightly repent of; and for that end we must be made to see them to be evil and mischievous, and that we have foolishly turned from God to them; the genuine effect whereof upon the heart, is to bemoan our selves by reason of them: and hence the Scripture annexeth mourning unto Repentance, as an inseparable concomitant of it, hence that in, *Jer.* 31. 18. *I have surely heard Ephraim bemoaning of himself, &c.* And for the producing of this mourning, God offers the conviction of the evil and bitterness there is in our sins, *Jer.* 2 19. *Know and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, &c.* Now there are two passages to be observed in this mourning.

1. *He bewails all his Sins.* Godly Sorrow is for Sin: that is the procuring cause of all the sorrows that poor man is exposed unto, and is therefore that which peculiarly calls for our mourning; and this belongs to that sorrow which the Apostle tells us is so serviceable to true Repentance, 2 *Cor.* 7. 10, *Godly sorrow worketh repentance not to be repented of.* It is by this that we embitter sin to our selves, and stir up in us an hatred of it: for, though sorrow be a mixt Affection, yet it mainly partakes

partakes of hatred, which is a ſeparating affection, and makes us to reject the Object of it. Now if this ſorrow be genuine, it is univerſal; it bears a reſpect to all ſin; becauſe if it be right, it is excited by the apprehenſion of the great evil there is in ſin, in the nature, as well as in the effects of it; which evil being in all ſin, it muſt needs extend to all: hence that, *Pſalm* 119. 104. *I hate every falſe way*; and where this hatred is, there will be Sorrow for our having hurt our ſelves by it, and therein diſhonoured God.

2. *He more peculiarly laments the affronts that he hath offered to Chriſt, who hath been ſet before him in the tenders of Grace.* This therefore is peculiarly remarked in, *Zech.* 12. 10. *They ſhall look upon him whom they have pierced, and they ſhall mourn for him, as one mourneth for an only Son, and be in bitterneſs for him, as one is in bitterneſs for his firſt born.* Where the Goſpel comes, and Chriſt is exhibited, together with the need that men have of him by reaſon of ſin; the convictions whereof are laid before men to perſwade them of the neceſſity they ſtand in of having him to be their Saviour; and men have made light of theſe invitations which have been given them; they have not been perſwaded of their miſery by Sin, and brought to accept of Chriſt to reſcue them from it, and have accordingly deſpiſed him,

him, neglected him, chosen lying vanities before him, and remained in their unbelief; This is the great provocation under the Gospel, *Joh.* 3. 19. *This is the Condemnation, that light is come into the world, and men chuse darkness rather than light.* This Sin therefore they shall peculiarly mourn for and resent with the greatest sorrow.

2. *For the exercising of Faith, this Spirit of mourning is ever accompanied with a Spirit of Supplication.* The first breathings and breakings forth of faith, are in prayer. When once *Paul* was Converted, that is the next news we hear of him, *Acts* 9. 11. *Behold he prayeth.* This is the first sign by which the new born Christian discovers that he hath life in him. True Prayer supposeth a principle of faith in the man, for only such a prayer as is spirited with it, is acceptable to, and prevalent with God, *Jam.* 5. 16. *The effectual fervent prayer of a righteous man availeth much*; compare, *Chap.* 1. 5, 6. *Let him ask of God, but let him ask in faith.* God hath therefore made it a medium for our participation in the blessings engaged in the New Covenant, *Ezek.* 36. 37. *I will yet be enquired of for this by the House of Israel to do it for them.* In which prayer,

1. *He confesseth and bewaileth his sins before God.* Confession of sin is, if not an essential part, yet an inseparable adjunct of prayer, by which sinful man addresseth God for mercy; hence

hence the promise so runs, *Prov.* 28. 13. *He that confesseth and forsaketh shall find mercy:* And for this reason, when God invites backsliders to return, and promiseth them acceptance, he enters that caution, *Jer.* 3. 13. *Only acknowledge thine iniquity.* Nor indeed can we rightly come to Christ for a pardon and cleansing, unless we lay open our malady before him; so that there is a tacit confession of Sin in the very petitions that are put up on this account: but God expects that in our solemn addressing of him, we be explicit in it, *Levit.* 26 40. *If they confess their iniquity, and the iniquity of their fathers, with their trespass, &c.*

2. *He requests his Converting Grace.* There must be a root of Conversion in the man, before he can sincerely desire or petition to be Converted; and indeed gracious mourning, confession, and supplication, do follow after that inward and transforming work of the Spirit in the man, *Jer.* 31. 19. *After that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, &c.* However, in the actual turning of the Soul to God, the man finds that it is not in his own power to turn himself, but that he must have it given him of God; and accordingly he asks it of him: thus did *Ephraim*, verse 18. *Turn thou me, and I shall be turned;* and God directs *Israel* to use such words, *Hos.* 14.

14. 2. *Take away all iniquity, and receive us graciously*; and these cries are drawn forth by the efficacy of *preventing Grace.*

3 *He professeth his acceptance of, and reliance upon Christ for Salvation.* He acknowledgeth that Christ is an All sufficient Saviour, that there is a fulness of vertue in this fountain to take away all Sin and Uncleanness from him: he answers the Call of the Spirit in the Word, and embraceth the promise annexed to it, and Echo's back to it with acceptance and gratitude, as, *Psal.* 27. 8. *When thou saidst, seek ye my face, mine heart said unto thee, thy face, Lord, will I seek. Jer.* 3 22 *Return ye backsliding Children, and I will heal your backslidings; behold we come unto thee, for thou art the Lord our God*: And thus is the Everlasting Covenant past between God and him; now is he United with the Fountain of Grace, and all the saving vertue of it is derived to him, and this is the usual method of Divine Grace, in bringing a Sinner to participate in the saving Benefits which were purchased by the Lord Jesus Christ for him.

USE 1. For Information in two or three particulars.

1. *We have here a Rule to judge of the Efficacy of the Gospel in the dispensation of it.* There is a great deal of reason why the People of God should observe, not only who enjoy the

he Gospel in which Christ is opened to men, nd where it is that Christ is most clearly and istinctly declared in his whole work; but al- what fruit or efficacy there is of it; how r the vertue of this fountain for the ends of s being opened, is made evident by the effects f it upon men: and though the work of Ap- lication, wherein Christ is made to us Righ- ousness and Sanctification, for the pardoning nd cleansing of our sin, be a secret work, and o man can certainly know it of another, ex- pt by extraordinary Revelation; and though e things which are the concomitants of this, d evidence to it, *viz.* A spirit of mourning d supplication, are not so obvious, but that n may be mistaken about them, inasmuch there may be secret Prayer, and bewailing sin, that is sincere, and accepted with God, hich makes no noise; and there may be a ew of much of this, but whether it be sincere, nd proceeds from such a spirit given to us, n be judged of only Charitably; yet there usually so much to be discerned on is account, by such as observe the times, as ay make the *hearts* of such as fear God, *Glad Sad*, and many times there are too awful vidences of the general prevailing of the con- ary spirit, by the notorious appearance of ch things as are inconsistent with this. If e speak on a publick account, when God in- nds to pour out much grace upon a People,

he will give a ſpirit of mourning and prayer and therefore when there is but a little of this and much of the contrary to be obſerved when it is as, *Iſa.* 22. 12, 13. *In that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth and behold joy, and gladneſs, ſlaying of oxen, and killing of ſheep, eating fleſh, and drinking wine let us eat and drink, for to morrow we ſhall dy* When inſtead of reforming the ſins that are among men, there is nothing mended, but they rather grow worſe; it ſaith, that if there were a ſpirit of mourning, it would not be ſo. And when Prayer is neglected; particularly in Families, and there are ſo many houſes without it, as is complained, it is to be ſuppoſed that ſecret Prayer is neglected too; and much more that the ſpirit of Supplication is greatly wanting. Nay, though there be many Faſts kept, for the bemoaning of the prevailing ſins making of humble confeſſions of them unto God, and asking of his pardon and healing yet if this be all, and there is nothing amended nor is the work of the preſent day in this regard purſued; it will beſpeak, that the day for the plentiful accompliſhment of this promiſe that we have under our preſent conſideration doth not as yet commence. And let ſerious Chriſtians judge by ſuch Rules, and ſay, whether they do not ſee great occaſion for Lamentation on this account. The ſame obſervation

is also applicable to particular persons.

2. *We may hence learn what little reason the most have to boast of Christ as a Fountain of Salvation to them.* It must needs be a sad sight, to see with what security and confidence the generality do nourish themselves, as if they nothing doubted of a title to Christ, and life by him, and take it amiss to have the reality of it so much as questioned, who yet cannot bear the test of the truth in hand, but must needs fall before it, and stand condemned by it. If it be, as it is, a great truth, that where God applies Christ to men, in the benefits which he hath purchased for Sinners, he pours out upon them a spirit of mourning and supplication, certainly then, all such as are without such a spirit, must needs be strangers to such an Application: and without doubt, where such a spirit is put into men, there will be the exerting of it in their lives and practices. When therefore there is nothing of this, but the quite contrary notoriously appearing, such mens faith must needs be presumption, and their boasting is of a *false gift*. Think of this then, all you who are so far from mourning for your sins, that you can live in them quietly & contentedly, nay you *Rejoyce in iniquity*, and take the greatest Satisfaction in gratifying of your carnal lusts, who are never well, but when you are *Devising mischief on your beds*, and putting it in practice as soon as opportunity

affords; you that can *make a mock of sin*, that can *Drink your stollen waters, and eat your bread in secret, and wipe your mouths, and say, we have done no wickedness.* You that can boast of your lewd pranks, and *shew your sin as Sodom, and hide it not*; you that joyn hand in hand with your lewd companions, and encourage one another in your wicked courses, surely you never had the healing vertue of this fountain applied to you; and to hope to have your sins pardoned, and yet not cleansed, is a vain hope. Think of this also all you Prayerless ones, who instead of calling upon Gods name, abuse it, and *take it in vain* by your profane taking it into your mouths; who can live days, and months, and years without so much as a formal addressing of God; whose houses will one day rise up against you, and testify that you never Prayed in them, either by your selves, or with your families; who never carried your iniquities to God as a *burden too heavy for you to bear*, and with strong cryes besought him to take them away by a free pardon, and powerful purging. Let all such know, that how presumptuously soever you may now cry, *Lord, Lord*, there is a time coming, if mercy prevent not, when he will say, *I never knew you, depart from me all ye workers of iniquity.* And *be not deceived, for God is not mocked.*

3 *This shews us who they are that are like to enjoy the clearest discoveries, and most plentiful*

appli-

applications of Christ to them: certainly they are such unto whom God imparts the largest measure of a spirit of mourning and supplication. Where God intends to build highest, he will lay the foundation lowest. The greatest spiritual mourners are appointed for the more abundant consolations. They are *the humble and contrite* whom *God delights to dwell with, and to revive, Isa.* 57. 15. Christs anointing had a special regard for such as these, and therefore his applications will be eminently made to them, *Isa.* 61. *begin. The Lord hath anointed me,* &c. *to bind up the broken hearted, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, &c.* Doth God then bring you into Godly Sorrow? Doth he make Sin bitter to you? Doth he fill you with grief at, and cause you deeply to bewail your Sins before him? be not discouraged, but take it as a good *Omen,* and wait for the Consolations of his Spirit; remember what he hath said, *Psal.* 126. 5. *They that sow in tears, shall reap in joy.* It is also certain, that when God excites in us an heart to pray to him, and fills us with ardent desires, and groans unutterable, after him for his grace, for his pardoning, for his cleansing of us, and we cannot let him alone; it is a sign that he hath great mercies to bestow on us, which in this way he will communicate to us. God, who hath promised

that his ſhall pray unto him (and it is he who giveth prayer to his own) hath aſſured us of a gracious audience, and a good return to our prayers, *Jer.* 29. 12, 13, 14. *Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you, and ye ſhall ſeek me and find me, &c.* Be not then diſcouraged; and though you may not at preſent experience thoſe ſenſible apprehenſions of the efficacy of the Fountain, for the taking away of your Sin, yet doubt not that God will in the beſt way do it for you, and give you the experience of it to your abundant Conſolation. God will exalt his Grace on you in this way, and make it to appear how great is his kindneſs to you, in taking off your Guilt, and waſhing away your pollution: And when you are ſuitably prepared ſo to glorifie him, he will fill you with the diſcoveries of his love, for which you ſhall admire him for ever.

USE II. For Examination, Let us hereby prove whether ever this Fountain were ſavingly Opened to us, and it concerns all to put themſelves upon this Trial. For Motive then, Conſider,

1. *You are all by Nature under the guilt and defilement of Sin.* Sin and Uncleanneſs are hereditary to all *Adams* Children, and they derive to them in the Channel of Natural Generation; for this we are told, *Eph.* 2. 3. *We*

are

are *Children of wrath, even as others*; and he demands and resolves, *Job* 14 *Who can bring a clean thing out of an unclean? not one.* This then is the condition in which every one is born. *Adams* First Transgression was ours by a legal *Imputation*, and his corrupt Image which he contracted, instead of Gods Image which he lost, is ours by *Propagation*; and thus we come into the world guilty and filthy Creatures, *Psal.* 51. 5. *Behold, I was shapen in iniquity, and in Sin did my Mother conceive me.* And this Guilt and Defilement are encreased by all the actual sins that we have committed since we came into the World.

2. *Except this be done away, it will be your ruine.* All Sin in its own nature and operation is deadly. Sin and Death are closely conneted each with the other, *Rom.* 5. 12. *By one man sin came into the world, and death by sin.* The guilt that adheres to sin binds the man under the Curse, and that is Death, *Ezek.* 18. 4. *The Soul that sinneth, it shall dy.* The Law hath already past the Sentence upon the man, and unless it be removed it will without fail take place on him: and the defilement of sin is it self the very spiritual death of the Soul: it hath deprived the man of the life of Sanctification, and he can no more perform a gracious action, than a dead man can a life action; hence that expression, *Eph.* 2 1. *Ye were dead in trespasses and sins.* So that as long as it a-

bides on him, he cannot at all answer the end of his Creation.

3. *Nothing else can do it for you but this Fountain.* There is a sufficiency of vertue in it for this end; God provided it for this very purpose, and he doth nothing in vain: it therefore never failed of producing this effect, where it was savingly applied. But except you repair hither, all your other attempts will prove lost labour: this *Salvation* is no where else to be had, *Acts* 4. 12. There is nothing else that can expiate the Guilt of sin, or make atonement to the Justice of God for the remission of it, but this *one Sacrifice* of Christ: *thousands of rams* will not procure it, God therefore blows upon them with contempt, *Mic.* 6. 6, 7, 8. Nor will all the waters of *Abana* and *Pharpar* cleanse this *Leprosy*; it is only the Blood of Christ is cleansing, and *that Blood doth cleanse from all sin*, 1 *Joh* 1. 7.

4. *Except it be applied to you it will not have this saving efficacy.* Christ doth not profit all; although his vertue be sufficient, yet all are not pardoned and healed by him: there are multitudes that perish in their sins notwithstanding; and that not only of those to whom he was never revealed in the Gospel, but of such also, who have been told of, and invited to come to him: and whence is this, but because application hath not been made of him to them for this end? Sinners that are outwardly called,

called, perish as well as others, and the reason is because they do not answer the Call, and *come to the waters*, the threatning is therefore declared against such, Prov. 1. 24, &c. *Because I have called and ye refused, &c. I will also laugh at your calamity, and mock when your fear cometh*, &c.

5. *Till then you know that he hath been thus applied to you, your condition must needs be dubious.* It is from the work of Application that we are to fetch our evidence of our safe estate. It is not enough that there is a Christ, and that he is a Fountain of Salvation, but is he ours? for this reason Professors are put upon it to *prove* and *try* themselves; and the enquiry is not, whether there be such a Fountain, and there be a fulness in it, but whether Christ be in us, 2 Cor. 13. 5. *Know ye not your own selves, how that Christ is in you, except ye be Reprobates?* And hence we have such an expression, Col. 1. 27. *Christ in you the hope of Glory.* And though, if the thing be so, your state is out of danger, yet till you know that it is so, you cannot enjoy inward quiet or satisfaction.

6. *There are many who cheat themselves with false hopes on this account.* The natural security in sinful man, makes him ready to take easy satisfaction about his good estate; and the delusions of Satan, and the false reports of a carnal mind, and the fair shews which there are

are in a common work of the Spirit, are ſnares which they are entangled by: there is upon this account great need to be cautioned againſt raſh preſumption, leſt otherwiſe you labour of a pernicious miſtake; thus the Apoſtle to them, 1 *Cor.* 6. 9. *Be not deceived.*

7. *The Doctrine in hand affords you a ſure Rule of Trial.* Whatſoever difference there may be, in the manner or degree of mourning, or of the impreſſions which are made on the Conſcience, by the *Terrors of the Lord*; yet, when God makes the Goſpel effectual for the application of the vertue of this Fountain to a Sinner, he always gives a Spirit of Mourning and Prayer; *i. e.* He gives Grace to mourn and pray after a Godly manner: If therefore you can diſcover this to be in you, and are not miſtaken about it, you have an evidence that will not deceive you. Put your ſelves then upon the trial of them ſeverally, and that by ſuch Rules as follow.

1. Hath God poured upon you a Spirit of mourning for Sin? have you received the Grace of God by ſorrow? And for proof of this,

1. *Did you ever mourn at all for Sin? if not, this Trial is reſolved at once.* He that never mourned for ſin, did never partake in the ſaving vertue of this fountain: and it is to be feared that a great many forward Profeſſors will fall at this firſt Trial. There are many that

hat build high, but did never dig for a foun-
tion. The ſtony ground hearers Religion
egins with joy, as, *Mat.* 13. 20. *He heareth*
e word, and anon with joy receiveth it. It may
e you have mourned for the fruits of ſin, for
your outward loſſes, bereavements, reproach-
s, pains, *&c.* but it hath not been the Sin
hat procured them, but the things themſelves
hat ſtirred up your ſorrow: and if the Sin it
elf was not bitter to you, you never repaired
o the Grace of Chriſt to take it away.

2. *Have you mourned after a Godly ſort?* It
may be you have been touched with remor-
ſe of Conſcience, & Sin hath been ſet home
upon you with terror: but that may be, and
yet be only a part of the puniſhment of Sin
in this life: there is therefore a double ſorrow
for ſin, *Godly and Worldly*: 2 *Cor.* 7. 10. And
is yours a Godly one? Try it by theſe things.

1. *Have you ever felt the bitterneſs of Sin it*
ſelf? Many an one finds ſorrow by his ſins,
and is forced to acknowledge that his Sin hath
brought it upon him, who yet is not led by it
to ſee and believe that Sin is in its own nature
ſo vile and evil as to be odious. It may be he
only reads it in the Law, and he ſees that God
will maintain his own Law; but mean while
he lays the blame, not on the ſin that procu-
red his ſorrow, but on the Law that had ſuch
a Sanction in it: and he is therefore ſorry for
his ſin, only becauſe he is ſorry that there is
ſuch

such a Law, that will not suffer him to sin with impunity: this is no *Godly Sorrow*: it is not acted by Humility, but by pride and prejudice; and he saith as they, *Ezek.* 33.10 *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?*

2. *Have you been deeply oppressed with the burden of sin, so as thereby to be made weary of it?* Though God improves the troubles and mischiefs procured by Sin, to bring us to see the evil of it, and cry out by reason of the bitterness there is in it, yet in a kindly mourning, sin it self is made to be a burden that we cannot tell how to bear, and hereupon we long to be rid of it, and earnestly seek after a freedom from it; thus it was with *Paul*, *Rom.* 7 24. *Oh wretched man that I am, who shall deliver me from the body of this death?* We seek a pardon, for we are undone without it; but we seek the death of Sin too, nor can we be at quiet, but in the assurance and experience of the beginning of it in us, and a comfortable perswasion that it will ere long be wholly destroyed: hence that groan of his, *Psal.* 38. 4. *Mine iniquities are gone over mine head, as an heavy burden they are too heavy for me.*

3. *Hath your mourning reached to, and fixed upon the sin of your nature?* It is not enough to have bewailed this or that particular actual Sin, although God usually makes the conviction of,

of, and the ſorrow for ſuch, to be leading to the other: but he that hath truly mourned for Sin, hath been led up from thence to the fountain of corruption which is within, and that hath driven him to ſeek after the Fountain of Grace which is in Chriſt: and always true mourning ceaſeth not, till it cometh hither, and lays out its greateſt lamentations here: thus it did in *David*, in the forecited, *Pſal.* 51 5. And in the Church, *Iſa.* 64. 6. *We are all as an unclean thing*; and in *Paul*, *Rom.* 7. 21. *I find a law, that when I would do good, evil is preſent with me.*

4. *Hath this ſorrow wrought in you unto a true Repentance from Sin?* *Repentance* is one of the ſaving works of the Spirit wrought in *Application*: and wherever Chriſt is communicated to any as a fountain of Grace, there will be this effect of it. Now *Godly Sorrow* is an ingredient of this Repentance, and therefore if it be right, it will ever accompany ſuch a thing. *Repentance* is a cordial turning from Sin to God: *Sorrow for ſin* is that which helps and promoves this turning, if it be kindly; for it is a ſeparating Affection, and as it derives from hatred of that which procures our trouble, ſo it will expreſs it, in carrying us away from it; hence that, 2 *Cor.* 7. 9. *Ye ſorrowed to Repentance, for ye were made ſorry after a godly manner.* If then ye have mourned never ſo bitterly for Sin, yet if you have not reached

reached to ſuch a Repentance, it hath not been right, nor will it evidence your being in Chriſt.

5. *Hath this ſorrow kindled in you an univerſal hatred of Sin?* When God embitters ſin to us, it is to make us to loath it; and if this hatred be of the right ſtamp, it will not only be againſt that one ſin that hath done us the preſent ſenſible harm, but all of the kind, but every thing that bears the nature of ſin on it; we can ſay as he, *Pſal.* 119. 104. *I hate every falſe way.* And the reaſon is, becauſe, if we mourned for ſin under the conſideration of its being ſin, we ſhall be engaged againſt every other ſin, in which we ſee the ſame grounds of hatred or deteſtation. He that mourns for one ſin, and can in the mean while hug another in his boſome, and dally with it, doth not mourn aright for any.

6. *Hath your ſorrow lookt back to the ſins of Youth?* Where God doth indeed give a ſpirit of mourning, he will make a thorough work of it, he will lead the Soul into a ſoaking conſideration of all that hath been grievous to his holy ſpirit; he will bring to mind old ſins, & thoſe that had been forgotten before, and embitter them to us, and the reaſon is becauſe thoſe ſins alſo muſt be repented of, for which there muſt be a ſuitable ſorrow. Time will not wear off the Guilt of any ſin, but Chriſt muſt cleanſe it with his blood, and in order thereto

thereto we must carry it to him for cleansing; and we cannot do so aright, but by bemoaning our selves before him for it. *David* therefore in his address to God runs up hither, *Psal.* 25. 7. *Remember not the sins of my youth, nor my transgressions.*

7. *Have you in you an habitual frame of spiritual mourning?* *Godly sorrow* is not a land-flood, that is raised by some storm, and is dried up again soon after that is over, but it is a living spring, it is an habitual Grace in the Soul, and for that reason it is called *a Spirit of Grace*, *Chap.* 12. 10. And this appears in a constant promptitude to mourn for sin upon every occasion. Every sight of sin stirs up this Godly sorrow. When ever you feel any stirrings of Concupiscence within, it makes you to cry out, *Oh wretched man, who shall deliver me*, *Rom.* 7. 24. If at any time you are over taken with any sin, it makes you to groan, and bewail your selves, and say as he, *Psal.* 38. 18. *I will declare mine iniquity, I will be sorry for my sin.* Nay, if you see others to sin, though they commit it without remorse, yet you cannot but mourn for it, as he, *Psal.* 119. 136. *Rivers of waters run down mine eyes, because they keep not thy law.* And *Verse* 158. *I beheld the transgressours and was grieved, because they kept not thy word.*

8. *Have you been duly affected in particular with the Affronts which you have offered to Jesus Christ?* This is specifyed, *Chap.* 12. 10. *They shall*

shall look upon me whom they have pierced, & they shall mourn for him as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. There is nothing more bitter to one that is truly Converted, than the ill entertainment that he hath given to a Saviour, who came to him, and offered himself to be one to him. It may be you have led a sober life, and cannot charge your selves with the immoralities which others have fallen into: but you have lived under the Calls of the Gospel, and have been many a time invited, and sollicited to come to Christ, to take him for a Saviour; but you have *made light of it*, neglected him, been content without him; you have often been inwardly striven with by the motions of the Spirit, but you have quenched them, and grieved him thereby: You have lived in your unbelief, and been contented so to do; you have had a low esteem of him, and of his Salvation; you have relied on your own *Righteousness, and not submitted to his*; you *sought him not, would not come to him for life*; and thus you went on from year to year, till he came to awaken and bring you home to himself. Now all these things come to mind, and they carry an emphatical consideration in them to make you vile in your own eyes, and bewail your impenitence. If ever you looked to Christ with an eye of faith, it hath been with a mournful eye.

2. *Have*

2. *Have you experienced a ſpirit of Supplicati-*
n? We obſerved that it is inſeparable from
he former: and would you be rightly in-
ormed about this, prove your ſelves by theſe
hings.

1. *Have you found kindled in you a reſtleſs*
deſire to be delivered from Sin? True prayers
re the offering up of our real and cordial de-
ires unto God; and hence by diſcovering the
ruth of our deſires, we may come to know
hat our Prayers are. Now there is none
hat prays aright againſt ſin, but he that longs
nſatiably to be rid of it. There are many
hat pray to have thoſe miſeries removed which
hey undergo for ſin; but this is but *Howling*,
nd not *Praying*: that is a right expreſſing of
ur requeſt on this account, *Hoſ.* 14. 2. *Take*
away all iniquity. But the heart muſt go with
, which it will never do, till we are weary
f ſin, and the preſence of it is an heavy bur-
en to us.

2. *Have you found that this deliverance is no*
where elſe to be had? The right prayer, which
od hears and accepts, is the prayer of the
edy, the poor, and the deſtitute, Pſal. 102. 17.
hriſts Office is to *Succour him that hath no*
lper, Pſal. 72. 12. As ſuch therefore he ex-
cts that we come, ſaying as, *Hoſ* 14. 3. *Aſſhur*
ll not ſave us, &c. *For in thee the fatherleſs*
deth mercy. And that we may thus pray, it
requiſite that we have a deep ſence imprinted

on us, that this is our condition. God makes the Soul to despair of any succour from any other hand; he is not only *in a pit where there is no water*, but *his eyes fail him*, *Isa.* 41. 17. He finds himself to be engulphed in the waves of destruction, and cryes out as they when just ready to be swallowed up, *Math.* 8. 25. *Lord, save us, we perish.*

3. *Have you been encouraged to go to God in Prayer for this with hope?* A spirit of Supplication is a gracious frame, that is put into the heart by the spirit of God; and there are the Graces that are used in the exerting of it: the principal of these is *Faith*, and the first stirring of it is usually in *Hope*; which hope is always at work, and moveth in the genuine prayers of the people of God. This hope hath not always alike strength in it; but yet it hath that degree of it, whereby we are enabled to look with some expectation of receiving the good we ask for, at the hands of God. In your distress by reason of sin, you resolved to go to God for help against it; and what was it that drew out this resolution? was it not an apprehension that Christ was such a fountain for sin, and at least a resolve that the thing is not impossible; thus therefore he argued, *Jon.* 3. 9. *Who can tell if God will turn and repent, & turn away from his fierce anger, that we perish not?*

4. *Have you freely confessed your sins in the Aggravations of them?* Right confession always flows

flows from a ſpirit of Prayer. God expects it, *Jer.* 3. 13. *Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, &c.* *David* therefore tells us in what way he went for, and how he obtained a pardon, and the healing of his ſins, *Pſal.* 32. 5. *I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.* And this confeſſion hath been full and free, and without any covers; for he there ſaith, *Mine iniquity have I not hid.* It is a falſe heart that petitions help againſt ſin, and in praying for it pleads excuſes and extenuations: This proceeds from a ſpirit of bondage, and not from a ſpirit of Adoption.

5. *Have you humbled your ſelves to Gods foot in your Prayers to him?* A ſpirit of Prayer is a Soul humbling, a Soul-abaſing ſpirit; hence that, *Pſal.* 9. 12. *He forgetteth not the cry of the humble*: and 10. 17. *Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* He that prays as he ought to God, for pardon and acceptance in Chriſt, is deeply ſenſible of his great vileneſs by reaſon of ſin, and of his utter unworthineſs of mercy; and hence he goes *with a rope on his head, and ſackcloth on his loyns, i. e.* He reſigns himſelf to God, with all the Teſtimonials of his acknowledging that he hath no dependence on any thing but free Grace; that he hath nothing of his own, nor can he oblige

God, he therefore carries that with him in, *Dan.* 9. 8, 9. *To us belongs confusion of face; to the Lord our God belong mercies and forgivenesses.* And his address is in that form, *Psal.* 25. 11. *For thy name sake O Lord, pardon mine iniquity, for it is great.*

6. *Have you Prayed for the Purging as well & as earnestly as for Pardon?* Doubtless he that knows what it is to be Guilty before God, will be very importunate in asking forgiveness, and well he may, for *who can stand before Gods anger?* But a kindly relentment of Guilt, so as to justify God who condemns, will be accompanied with an apprehension of the vileness of sin; and that will make us weary of the presence of it, and to loath our selves for it, which will draw out our cryes to have it taken away; both these therefore are included in that, *Hos.* 14. 2. *Take away all iniquity.*

7. *Are your Prayers importunate, or in good earnest?* There are many that pray in good words, and it may be with much of noise too, and yet not from a Spirit of Supplication: they are not importunate and cordial requests which they put up. He that is in earnest, will take no denial, but will press with greatest urgency and resolution: One of the Ancients complains of himself, that when he prayed against his Lusts, he was afraid lest God should answer him: this was not from the *Spirit of Grace*; and if you are in good earnest,

earnest, you will watch the answer of your prayers, to see what return there is of them. *Psal.* 85. 10. *I will hear what God the Lord will say.* 130. 5. *My Soul waiteth for the Lord, more than they that watch for the morning:*

8. *Do you persevere in Prayer?* As it is the duty of all Gods People so to do, *Eph.* 6. 18. *Praying always, &c. watching thereunto with all perseverance.* So it is one property of the Spirit of Prayer, and there is a double perseverance to be eyed in this; you are constant and unwearied in your duty, you *pray without ceasing*, 1 *Thes.* 5. 17. You resolve as, *Psal.* 116 2 *I will call upon him as long as I live.* And you hold on in it against all that would discourage you. If you have not a present answer according to desire, it doth not beat you off, but quickens your ardour, and you say as, *Isa.* 8 17. *I will wait on the Lord, who hideth his face*: If he repulse you, you turn his very repulses into arguments, as that poor woman did, *Mat.* 15. 25, 26.

9 *And doth the sense of sin always drive you to Prayer?* Do your Consciences at any time reflect, and charge Guilt on you? Doth this always bring you upon your knees, and cause you to pour out your hearts in supplication? Do you find the stirrings of inward Concupiscence, and the *Law in your members warring against the law of your mind?* What course do you take to get it mortified? Is prayer now

not neglected? These are the motions of a Spirit of Supplication in a Child of God. This course we find *David* is on all occasions taking in the *Psalms*.

USE III. For Exhortation, in several particulars.

1. *Let this point awakened Sinners in what way to seek after Christ.* Certainly, when God sets Sin home upon the Conscience of a Sinner, it calls aloud to him to repair to the fountain. And would you go to it, so as to participate in the saving efficacy of it? then,

1. *Do it mournfully.* Dry addresses to God are insignificant things, and will find no acceptance. Beg of God then to bestow such a Spirit upon you, and labour to express it with all suitable deportment. Labour therefore to embitter your Sin to your selves, with all the proper considerations that may make it vile, and fill you with the deepest sense of your misery by reason of it. This is the only way for you to give God his glory both of his Righteousness in condemning you, and his rich mercy in pardoning and healing you. You will never come humbly, unless you come mourning: and this is the way to obtain the blessing from him. God takes distinct notice of this, and he is pleased with it; see, *Jer.* 31. 18, *with* 20. *I have surely heard Ephraim bemoaning himself, &c. Is Ephraim my dear Son? &c.* And

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we find that Christ was anointed purposely for the relief of such, *Isa.* 61. *begin.*

2. *Do it with Supplications.* If ever God giveth you the experience of the vertue of the Fountain in you, for the taking away of your Sin and Uncleanness, he will make you to pray for it; he hath said, *Ezek.* 36. 37. *I will be sought to, &c.* Seek his face and favour, confess your sins, and keep not silence; seek to him in Christ's name, and present your petition before him: this is the right returning to God, *Joel* 2. 12. By thus doing you will acknowledge Christ to be the Fountain of Grace, when you do seek it of him, and call upon him for it. And for your encouragement, know it, that if you do indeed thus *seek him*, you shall *find him.* If a persecuting *Saul* prays to him, he observes it, and accepts it of him, *Acts* 9 11. *Behold he prayeth.* Yea he hath said, *Psal.* 50. 15. *Call upon me in the day of trouble; I will deliver thee* and thou shalt *glorify me.*

3. *Let this stir up mourners to pray.* Are there any, whose sins are made their burden, and they are in bitterness by reason of them? instead of nourishing despondent and despairing thoughts in you, and making you to hide away from God, let it drive you to him, to seek his face and favour, his pity and pardon: let it draw forth that request from you in *Psa.* 41 4 *Heal my Soul for I have sinned against thee.*

This is the fitteſt poſture to pray in, and God is ready to hear ſuch in their Souls diſtreſs, that cry unto him for his help; *David* puts both together, *Pſal.* 6. 8, 9. *The Lord hath heard the voice of my weeping: the Lord hath heard my ſupplication.* It is good to come unto God in ſuch a caſe, and make an argument of it, as he did, *Iſa.* 38. 14. *Oh Lord, I am oppreſſed, undertake for me.*

3. *Let the Children of God nouriſh this ſpirit in them.* A Spirit of mourning and of ſupplication is the proper Evangelical Spirit; it is therefore one of the properties that belong to them whom Chriſt hath pronounced bleſſed, *Mat.* 5. 4. *Bleſſed are they that mourn, for they ſhall be comforted.* Nor is it only proper in our firſt returning to God, but you will have occaſion to uſe it as long as you live: while you carry about with you a body of death, you will never be without occaſion for bitter mourning and lamentation; you will ſee reaſon to *go ſoftly* all your days; and as long as Sin ſtirs in you, and leads you into Captivity, you will need the pity and help of God, the vertue and efficacy of the fountain to derive freſh ſupplies of pardon and healing to you; and therefore prayer is a duty that you cannot do without; and no prayer is acceptable to God, but what proceeds from ſuch a ſpirit.

4. *Be we here directed what to pray for, and endeavour to promote in others.* We ought to

ſeek

seek and use means for the Salvation of Sinners, and peculiarly for those to whom we are tied by the bonds of near relation; and if ever they be saved, they must repair to this fountain for it; and if they so do, and succeed, it must be with mourning and supplication. Let us then use means to bring them to this, by shewing them their need, and shewing them where their help is, and how it is alone to be obtained; and let us bring them to God, and ask for them this grace: and if we see them brought into distress, and made to enquire how they may find redress, let us nourish this in them, and not go about to suppress or stifle it.

5. *This calls all those on whom God hath poured such a Spirit, to Thankfulness to him for it.* Hath God given us truly to mourn and pray by reason of Sin, he hath done us an unconceivable kindness; there is no greater token of his *Everlasting Love*; it saith that he hath been laying a foundation for eternal life in us; these tears, and these cries have solid consolation in them; they are his gift, and he gave them to us that so he might bring us to himself, and put us into the way of blessedness. Let this then be one thing for which we praise him, and let this nourish and strengthen such a frame in us, to consider that eternal joy is secured to it, for we are assured in, *Psal.* 126. 5, 6. *They that sow*

in

in tears, ſhall reap in joy; he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again rejoycing, bringing his ſheaves with him.

FINIS.

Rather than this Page ſhould ſtand Empty, the Reader may be gratified with the laſt Clauſe of Dr. *Thomas Goodwin's* Expoſition of the *Revelation*: which is as followeth;

AND for the JEWS Call, which is conjunct with this Killing & Riſing of the Witneſſes: As it depends not upon ordinary Means to effect it, ſo there are like to be no Preparations at all unto it, until it comes (as there are not for Things extraordinary) but a Nation ſhall bring forth in a Day, *as the Prophet ſpeaks. And ſo, in the very Year before it, there will be no more outward Appearances, or Probabilities of it, than there are now, or than there have been many hundred Years ſince. And therefore our Faith need not be put off from this, by the ſeeing as yet no Stirrings or Motions at all unto it, or towards it. And the Truth is, both the Killing and Riſing of the Witneſſes, and alſo the Calling of the JEWS, may fall out ſooner than we are aware of.*

Evan-

Evangelical Perfection.

OR

How far the Gospel requires Believers to Aspire after being compleatly Perfect.

As it was Delivered on a Lecture at *Boston*, on *June* 10*th*. 1694.

By *Samuel Willard*, Teacher of a Church in *Boston*.

MATH. V. 48.

Be ye therefore perfect, as your Father which is in Heaven is perfect.

IN this Chapter, with the two following an account is given of the substance or heads of a Sermon which Christ preached to his Disciples, in the audience of a multitude soon after he had called them. The matters contained in this fifth Chapter, may be

be reduced to three heads. [1.] He points the way to true Bleſſedneſs, by deſcribing the ſubjects of it in ſeveral diſtinguiſhing Characters of them, and declaring wherein they appear to be really happy, *Verſe* 3. *to* 13. [2.] He lays open the Office and Duty of ſuch as would approve themſelves to be faithful and edifying Miniſters of the Goſpel, to *Verſe* 17. [3.] He aſſerts the great uſefulneſs of the *Moral Law*, under the Goſpel, aſſuring us that his deſign was not to *Aboliſh*, but *Eſtabliſh* it; and thereupon proceeds to Vindicate the true ſenſe of it from the corrupt and falſe gloſſes of the *Jewiſh Doctors to the end of the Chapter*. In which he inſiſts upon ſeveral *Articles*, which had been more eſpecially depraved by them: and the words of our *Text* are an Exhortation which he draws from the whole foregoing diſcourſe; though I know there are ſome who needleſly reſtrain it to the next foregoing duty of expreſſing our cordial love to our enemies, in oppoſition to the Doctrine of the *Scribes*, who taught *that we ſhould love our neighbour, and hate our enemy*. I know the words are expreſſed in the Future tenſe; *Ye ſhall be perfect*; but yet they are not to be underſtood *Promiſſorily*, as ſome do interpret them; but *Preceptively*, as an injunction laid upon us. And we have ſeveral like inſtances in this *Chapter*; yea & it is frequent in all languages to uſe the *Future* for the *Imperative*;

ative: You ſhall do thus or ſo; intending, require or command you ſo to do.

In the words, beſides the *illation, therefore,* which refers to the foregoing diſcourſe, there are two parts;

1. A duty enjoyned; *Be ye perfect.* The ſubject of this command are Chriſts *Diſciples,* *vide* 1. The thing required is perfection; which, what it is, will be afterward conſidered.

2. The Pattern which is ſet before us to follow, in our eſſayes after this perfection; *your Father which is in heaven is perfect.* So that here the Divine perfection is propoſed to us for our imitation; and an argument is uſed to urge it from the conſideration of that relation which he bears to us, he is our Father *in* heaven; and Children are apt to take after their Parents. Hence that, 1 *Pet.* 1. 15, 16. *As he which hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, be ye Holy, for I am Holy.* Here is not an equality intended, but a ſimilitude, together with ſuch a meaſure as the Creature is capable of attaining unto: for the greateſt perfections of the moſt excellent Creatures, are imperfections, compared with God. Nor are all the Divine Perfections here intended: there are thoſe that are by Divines called *Incommunicable,* which we are to admire, but not to aſpire after; and there are thoſe which are ſaid to be

Communi-

Communicable: Namely, such whereof there may be an Image, or dark representation in us; and these are here aimed at. These perfections consist in that *Holiness* and *Righteousness* which are required in the Moral Law, unto which we are enabled by the Sanctification of the Spirit, the Graces whereof in us are called, the *Image of God*; by which we imitate him in his Holiness, and Righteousness. That the Duty here required is *Evangelical*, therein appears, because Christ enjoyneth it on his Disciples, and such as can call God their Father, by vertue of the *Adoption*, which we are told cometh in upon believing, *Gal.* 3. 26. *For we are the Children of God, through faith in Jesus Christ.*

The only matter of difficulty before us, is to know what is the perfection intended by Christ in this precept, and which he requireth and expecteth that all those who approve themselves to be his *Disciples*, should be always aspiring after. And that which makes it the more difficult, is because the word is variously used in the Scriptures, and differently applied by Expositors to this *Text*. The word signifyeth, that which hath attained its end; and because when a thing hath so done, it hath reached its perfection according to its capacity, it is *Metonymically* used for it: and so, one that is adult, or grown up to his full *Stature*, is said to be *a perfect man*, *Eph.* 4. 13. And they whose

whose Grace is arrived to its fulness in Glory, are called *Just men made perfect*, Heb. 12. 23. Divines distinguish perfection into *Legal* and *Evangelical*; which is a true distinction, if taken in a sound sense, but is warily to be understood. They tell us also, that there is a perfection of *parts*, which is called *Integrality*; and so an infant is a perfect man, because he hath all the parts which belong to that *Specie*: and of *Degrees*, when these parts are compleated, and come to the just measure which nature aspired unto. They speak also of a *Relative* or *Comparative* perfection, when, though a thing be in it self defective, yet when it is compared with another of its own kind, it doth very much exceed or go beyond it; and that which is *Absolute*, which is when it is improved to its utmost capacity; & they observe that perfection is sometimes used for *Sincerity*, in opposition to *Hypocrisy*; when a man not only professeth Godliness, but is the man he pretends to be, such an one is sound or perfect, whereas the other is unsound, and so imperfect. Now all these distinctions have their foundation in the word of God: nor, without distinguishing, can we be able to reconcile those *Texts* which assert the present perfection of the people of God, even in this life, with those that do deny any here to be perfect; which would else be contradictions, whereas we are assured that the spirit of God doth

doth not contradict himself in his word. Now, though it be easily granted on all hands, that Christ requires *Sincerity*, or an *Upright Heart* of us, yea and *Integrity* too, or a cordial respect to be expressed to all his *Commands*; and he will accept of such sincerity and integrity at the hands of his people in these duties which they perform in faith, seeking for their acceptance in Christ: in which respect I suppose, *Evangelical* Obedience doth mainly differ from that which is *Legal*, and God is pleased with it, when he rejects the other; yet, how far, *absolute perfection* is comprized in the precept here given by Christ, is a matter of doubt and debate among many. There are, and those not a few, who with greatest confidence do assert, that God doth not expect or require of his people, under the Gospel Covenant, that perfection in their Obedience to him, which he did under the *Covenant of Works*; but hath abated of the strictness of the Command; and if we do our best, there is no more required of us. Which assertion, though I believe that many who use it, do mean well, and intend nothing else in it than is acknowledged by all the *Orthodox*; yet it is a very unsafe assertion in the letter of it; and is one foundation on which the *Papists* do build their Doctrines of mens *merits*, and works of supererogation; yea and many *Protestants* do also introduce that

that absurd and dangerous notion of making our Obedience to be of the matter of our Justification; because being upon a New Covenant account, we do fulfil the Obedience that is in it required of us, and so, by that Covenant, it bespeaks our *Justification*: Loose Professors also are hurt by this opinion; they think they are sincere, and because of this indulgence, are too negligent in their duty, and fail in that true Repentance, which they ought every day to be in the renewed exercises of; It may then be of present use to discuss this Case, *viz.*

Quest. *Whether that Personal Perfection which God requires of his people under the Covenant of Grace, be the same for kind and degree with that which was required in the Covenant of Works, or any thing short of it?*

A. For the more distinct opening and resolving this important Case, let these things be observed.

1. *That the question is not concerning* Unconverted *Ones who are under the outward Dispensation of the Gospel; but those that are under Grace, i. e. those that are truly Converted to God.* Touching the former of these, it is to be well observed, that notwithstanding the offer they have made to them, and standing which they have under the Covenant and Promises exhibited by the Gospel to men, in which life

and Salvation is hypothetically promiſed unto them, and invitations are urged upon them to entertain it on the terms propoſed; yet before ſuch time as they have actually embraced the offered Grace, they are truly under the Law as a Covenant of Works: and becauſe they are ſo, it demands of them perſonal perfection both habitual and actual, and that on pain of death; for we are told in, *Gal.* 3. 10. *As many as are of the works of the Law, are under the Curſe: for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law, to do them.* Hence, as of old, God gave the *Moral Law* a new Sanction, on *Mount Sinai* with thundrings and lightnings, and great terrors, as we are informed, *Exod.* 19 & 20. So to make way for the *veiled Goſpel*, which was afterwards given to *Moſes*, and by him to *Iſrael*, in thoſe *Ordinances*, or *Ceremonial Inſtitutions* which were delivered to him; ſo, under the Goſpel, to thoſe that are partakers of the outward benefits of it, when he comes to Convert any Sinners among them to Chriſt, and make them to accept of him, as a Saviour, he lays them under the terrors of the *Law Moral*, by ſhewing them what is therein required of them and what they are to expect at the hands of a Righteous God, if thoſe demands be not fully anſwered; and by this he convinces them of their miſery, and ſelf impotency to deliv-

deliver themselves from it, thereby making way for their hearkning after, and giving the greatest welcome to a Redeemer. On this account is the Law called our *School-master unto Christ*, *Gal.* 3. 24. Because by it we are acquainted with our need of him, and excited to seek after him. There is then no doubt to be made, but that the same perfection is required of them, notwithstanding their being in the visible Kingdom of Christ. Whereas true Converts or such as have believed in Christ, are delivered from this Severity, *i. e.* they are no longer under the Law as a Covenant pronouncing of them dead men if they fail of their Obedience in the least *punctilio*: and the reason is, because they are brought under the Covenant of Grace, by which they are freed from the former, according to, *Rom.* 6. 14. *Sin shall not have dominion over you, for ye are not under the Law, but under Grace.*

2. *The question is not with respect to our Justification before God.* The Justification of fallen man hath not the least regard to any personal Obedience of theirs, as having an influence Causall into it; and consequently it can have no respect to any kind of perfection of it. Gospel Justification cometh altogether by the *Imputation* of the *Righteousness* of another to us; *viz.* that of Christ, which was for that end provided by God for us, and is called his

Righteousneſs, *Phil.* 3 9. *The Righteouſneſs that is of God by faith*; and ſo it is not ours Perſonal or Inherent, but by acceptation for us. It is cal'ed the Juſtification of a Sinner, or of the *Ungodly*, *Rom.* 4. 5. And therefore muſt needs have a reſpect to that Law in relation whereto the man is a Sinner; which is the Moral Law, under obligation whereto all men do ſtand as they derive from the firſt *Adam* to whom it was given for himſelf and his poſterity; and hence it muſt have a Righteouſneſs to anſwer it, every way as perfect as that Law required, which no fallen man is able in himſelf to pay; nor can any offer it for him, but Chriſt only. They wholly miſtake the very nature of Goſpel Juſtification, who allow any Righteouſneſs ſhort of that, to have any concernment in it; and ſince by the fall man is become *Guilty*, and ſo ſubjected to the *Curſe* of the Law, if he had a perſonal Righteouſneſs, as broad as that which the Law required of man in integrity, yet that would not ſatisfie for the removal of his Guilt, without which he cannot be Juſtified. So that whether it be perfect or imperfect, it ſignifies nothing here.

2. *Nor is the queſtion about what Obedience of ours will find acceptance with God through Chriſt.* It is certain, that no Obedience of ours will be at all accepted of us out of him; and it is alſo beyond doubt that the imperfection which attends the ſincere Services of Gods Children will

will not procure that these Services of theirs should be rejected by him, for if so, it were *impossible* that any of us, in this imperfect state that abides us, should ever *please God* in any thing that we do, which must needs be an invincible discouragement to us in doing any duties that are required of us: but then it is through Christ that they find acceptance with him. In this respect it is that the sincerity which Gods Children do express in their Obedience, is so often called *perfection*, in the Scriptures, (*Job* is said to be *a perfect man, and upright*, *Job* 1. 1.) by Reason that being offered to God with Christs incense, it finds favour with him, and he smelleth a sweet savour in it, notwithstanding that according to the Law it would have been utterly rejected, by reason of the concomitant defects. So that the true Believer who serves God in integrity, is not to be discouraged, because he finds his best to come so far behind of that perfection which the Law prescribes to men, but is to look to the gracious encouragement which is given to them who *love God in sincerity*.

4. *But it is with regard to the obligation to New Obedience that lies upon Justified Believers.* It presupposeth them to be in a state of Justification, and looks upon them as under the *Government* of Christ, and owing a Service to him. There are indeed those who deny that any such obligation lieth upon the Children

of God, and that the *Law Moral* no longer binds them under duty of conformity unto it, but that upon their believing in Christ, they are freed from any such engagement; this is purely *Antinomian*, and bespeaks all the precept given to the Children of God under the Gospel, to be wholly in vain; or only to concern such as are as yet unregenerate, for the awakening them to betake themselves to Christ, and seek an interest in him by faith, and not at all to belong to those that are already partakers in the grace of God; but why then have the Children of God that title of *Obedient* put upon them, and are called upon to express it by this conformity? 1 *Pet.* 1. 14. *As obedient children, not fashioning your selves according to the former lusts, &c.* Supposing then such an Obedience as this to be our duty, which prerequires a principle to be put into us, impowring us to a compliance with it, in order to our actual performance of it, our enquiry is about the extensiveness of it, or how far it is our duty to endeavour after perfection in it? and for the clearing of this Case we may take the following Conclusions into Consideration.

1. *That the design of the New Covenant, in which the Grace of it is to appear, is to bring fallen man back to a state of blessedness.* It was because mankind were become wofully miserable by the Apostasy of *Adam*, in which they all fell, and there was no room left for any remedy

medy to be afforded to them by the Covenant of Works, inasmuch as the *Law could no longer give life*, *Gal.* 3. 21. And God had a pity for some of that unhappy race, & would save them, that he opened a New Covenant, in which he makes the displays of his rich Grace to them. Now, as it was the glory of his *Grace* that God had a regard to ultimately in this Contrivance; so the way in which he would exalt this Attribute, and make it illustrious and for ever admirable, was in their Salvation: So that the Salvation of lost Sinners is inseparably connected with, and nextly subordinated to this last end of God; because in and by it he will accomplish it. In which Salvation they are delivered from that misery under which they were fallen by reason of sin, unto all that felicity which they had so lost; hence we are told that it is *by Grace that we are saved*, *Eph.* 2 8. on which account it is called *the Grace of God which brings Salvation*, *Tit.* 2 11. When therefore the undone Sinner is brought to the enjoyment of perfect felicity, then hath the Grace of God accomplished its design.

2. *That in order to the bringing about of this purpose of God, there are two things requisite to be done for the man*, viz. The *Justification of his person*, and the *Sanctification of his nature*. The ground of this, is because there is a double misery befallen the man by the Apostasy, *viz.*

Guilt, which hath rendred him obnoxious to the wrath of God, yea brought him under a sentence of Condemnation, binding him over to suffer the whole Curse that is contained in the threatning of Death, unto the execution whereof the Justice of God stands engaged in the Covenant of works: And *Pollution*, by which his nature is depraved, and fallen under the Dominion of Sin which reigns as a King in him, and so he is rendred utterly impotent to the doing of that which is good, and in which his formal happiness did consist, and all his powers are violently bent to that which is evil: and so long as these two abide upon him he cannot be happy, but must needs be miserable. As long as the man lies under the Curses of the Law, a Prisoner of Revenging Justice, doomed to suffer all the wrath that is contained in the threatnings that are out against Sinners, in which the quintessence of all evil is contained; and is held fettered in *Cords of Iniquity*, so as that he can do nothing of that business which he was made for, but is, by the force of his carnal lusts, hurried and precipitated into repeated provocations of God, he must needs be a miserable Creature: Nor can he be recovered to a state of blessedness, but by the removal of both these evils from him; and if either of them remain upon him, he is incapable of being a blessed man in that condition. The former of these is done by *Justification*,

fication, and the latter by *Sanctification*. In the one his Condemnation is removed, his Guilt is taken away, he is acquitted from the Law, and delivered from all danger of ſuffering the direful penalties of it; yea and is adjudged to life, to partake in the good that is laid up in the promiſe; in the latter his nature is reſtored, and renewed again, and he is rendred able to Serve God in newneſs of life; he who before was unprofitable, is now made profitable; and can glorify God, which was his laſt end. And for this reaſon both theſe benefits of the new Covenant, are ſo much celebrated in the Goſpel: both of theſe are included in that reaſon of the Name which was put upon Chriſt at his birth, *Matth.* 1. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins.* And in Gods *taking away all iniquity from them*, Hoſ. 14. 2.

3. *That the end of this Sanctification, is to make him a fit ſubject to enjoy true bleſſedneſs.* It is true, without Juſtification of the mans perſon, and in it a pardon of his Sins applied to him, he cannot be happy; for how is it poſſible that he ſhould be ſo, as long as *the wrath of God abides on him*, and he is every moment liable to the fearful ſtroke of Divine Vengeance, which is ready to fall on him, and cut him off! Whereas if once this ſtate of his be changed, and he is a Juſtified and Pardoned man, he is forthwith bleſſed, according to *Pſal* 32. 1.

Bleſſed

Bleſſed is the man whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Yet this alone is not ſufficient for his actual enjoyment of the felicity promiſed in the New-Covenant; for true bleſſedneſs can only conſiſt in the cloſure of the faculty with its Object, and reſting ſatisfyed in it; for without ſatisfaction the man is not happy; and that it may thus do, it is neceſſary that there be a ſuitableneſs between the faculty and the object, how elſe ſhould it either cloſe with, or take real content in it? Now the bleſſedneſs which God hath laid in to entertain his people withall, is ſuited only to Holineſs in the ſubject of it; ſo that without it, it is impoſſible that the man ſhould ever participate in it, or be delighted with it, *Heb.* 12. 14. *Without Holineſs no man ſhall ſee God.* So that the ſinful pollution which is upon the very nature of fallen man, by reaſon of the ſin that dwells in him, renders him, in the preſent condition, and ſo long as he abides under the prevailing efficacy of it, altogether unmeet for bleſſedneſs, yea indeed incapable of it. He cannot have Communion with God, in which his felicity muſt conſiſt, for God alone is an happifying object; nor, if he could can he take any content to himſelf in it, becauſe *God is Holy*, and ſuch is the fellowſhip which he holds with the Creature, than which nothing can be more contrary to the corruption wherewith his nature is defiled. We read of *A meet-*

neſs

for the Inheritance of the Saints, Col. 1. 12. hich meetneſs implies a ſuitable diſpoſition us thereto, in which it is abſolutely requiſite t there be in us ſuch gracious qualifications render us conformable to the Inheritance it lf; theſe we have not in us by nature, as we rive it from the unclean fountain from which e are originated, for, *Who can bring a clean ng out of an unclean?* It muſt then be done Sanctification, in and by which we are aſſi- ilated to our Inheritance; becauſe hereby e are made holy, and ſo are fitted for the joyment of the holy place, and of all thoſe ly things which are there prepared to make happy in it.

4. *That the man can only be truly bleſſed in the rifying of God, and enjoying of him.* The eſſedneſs of the Reaſonable Creature requires e concurrence of two things to make it com- leat, *viz. Well doing*, and *Well being*: nor can ther of theſe be alone. A man is then happy hen he fully reacheth the end that he was ade for; now man was made for God, not nly *Ultimately*, but *Immediately* too; and to ſe this end muſt needs be his miſery. Now, Gods Glory being his own laſt end in all his orks of Efficiency, hence it follows that the ſt end of all theſe works of his muſt be to erve to that glory, how elſe ſhould he obtain is end by it in the event? And every one of is Creatures is to Serve to this end agreeably

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could ſay, *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is nothing on earth that I deſire with thee:* and the only way for our enjoying of God, is by glorifying of him. It is ſin that hath made the woful ſeparation, which hath procured our infelicity, *Iſa.* 59. 2. *Your iniquities have ſeparated between you and your God.* And what is ſin, but a *coming ſhort of the glory of God? Rom.* 3. 23. God therefore hath fully declared that he will beſtow this favour upon none but thoſe that honour him, 1 *Sam.* 2. 30. *Them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.*

5. *That for this* Active *perſonal glorifying of God, man muſt have a* Rule. It is not enough that he have an inward principle of Sanctification put into him, whereby he is diſpoſed unto this Service, and empowred for the diſcharging of it, though without it he muſt needs fall ſhort of his great end; but he muſt alſo have a directory to ſhew him his way, in which this work is to be done. As there muſt be an *heart* in us enclining of us to Glorify God, elſe we cannot move one ſtep towards it, ſo there muſt be a *way* according to which we are to encline our ſelves hereunto. It is certain that there are thoſe things whereby God is diſhonoured in the lives of the Children of men, as well as thoſe whereby they do honour him; and how ſhould the man be able either to avoid the one, or rightly to pro-

profecute the other, except he have ſomething to guide his ſteps, and order his Converſation by? for this therefore there muſt be a Rule laid before him, hence God tells them, *Mic.* 6. 8. *He hath ſhewn thee Oh man, what is good; and what doth the Lord require of thee, but to do juſtice, and to love mercy, and to walk humbly with thy God?* the promiſe therefore is made to ſuch as live conformably to this Rule, *Gal.* 6. 16. *As many as walk according to this Rule, peace be on them, and mercy*; and it is the alone prerogative of God, not only to require Service of his Creature, which it ows to him as he is its ſupream Lord and Owner, but alſo to preſcribe to it how and wherein he will be Served by it. He who is our *Lord and King*, is our *Law giver* too, *Iſa.* 33. 22. And he muſt ſome way or other reveal this to them that are concerned in it, how elſe ſhould they know how to *order their converſation aright*, ſo as to ſee *his Salvation*? It is by this Rule that they are to ſquare all their actions; they muſt therefore look upon it, and apply it to every ſtep. *David* ſaith, *Pſal.* 119. 105. *Thy word is a light to my feet, and a lamp to my path*; but this it cannot be except they be acquainted with it; ſo that they muſt receive it from him in order to their practiſing of it, 1 *Theſ.* 4. 1. *We exhort you by the Lord Jeſus Chriſt, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more.*

6. *The*

6. *The* Moral Law *was at first given to man to be this* Rule. As there is a *Common Government* which God exerciseth over the Creation, so there is a *Special Government* by which he leads Intelligent & Rational Agents to the end they are appointed to: Now this Law was the Rule of Gods special Government with respect to mankind. This Law is by some made the same with, and by others divers from the law of nature; but if we reckon the law of nature, to be that which was engraven on the heart of man at the first, it may be well reckoned for the same. This was every way suited to the nature of man; it was fitted for the guiding of such a creature to its last end, in all the things in which he was concerned: The *sanctified understanding* in man, during his state of integrity, not only could read the inscriptions of it on his heart, but saw and approved the reasonableness and equity of it; yea, the convictions of a *natural Conscience* in fallen man, do prove that he cannot withstand the righteousness of it, *Rom.*2.14,15. Man was to obey this Law in all things, and to be happy in that Obedience, *Rom.* 10.5. *The man that doth these things shall live by them*; & see, *Jam.* 1.25. The threatning indeed was annexed to the Sacrament of that Covenant, *Gen.*2 17. *In the day thou eatest thereof thou shalt surely dy*; but every Article in it, or precept of it being ratified by that Seal, it so sealed up and confirmed

ed the whole of it unto man, and had a reference to every duty that was contained therein. This was the same Law which had a new edition of it at *Mount Sinai*, where God published it, and registred it on *Tables of Stone*, & summed it up in *ten Precepts*, which comprized in them the summe and substance of mans duty, and wherein he was bound to Serve and GlorifieGod in his whole course, reaching both his heart and his life, the matter, manner & end of all he did.

7. *Though the Sanctions of that Law as a Covenant be removed, in respect to believers; yet as a Rule, it abides for ever.* Under the Covenant of Grace, neither is the promise of bestowing a reward of life upon mens performing of perfect personal Obedience, nor the threatning of punishing the least defect in that Obedience with death, any longer of force in regard of the Children of God: and the reason is, because the Law of Works hath ceased to be a Covenant to them, upon their accepting the terms of, and being admitted into the Covenant of Grace. We do now stand upon other terms with God, through Christ in the New Covenant, whereof we are partakers by faith in him. But still the *Precepts* of the *Moral Law* abide on us as our Duty, there never was any repeal of the Command; nor indeed can they ever cease to be a Rule to man, for the guiding of him in the *right ordering of his Conversation*, in-

asmuch

aſmuch as they are every way ſuited to the nature of man, conſidered as being made on purpoſe for the actual glorifying of God; ſo that if we would actually glorify him as men, we muſt do it in compliance with theſe precepts. All that is contained in this rule is reduced to thoſe two heads, *Mat.* 22. 37, 39. *Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy mind; and thou ſhalt love thy neighbour as thy ſelf.* And this can never ceaſe to be our duty, ſo long as we are men; nothing can diſcharge us from the obligation of loving God and our neighbour, inaſmuch as the *Relation* we bear to both cannot ceaſe, and the duty is inſeparable from ſuch a *Relation.* It is alſo certain that all of theſe Duties are reinforced in the Goſpel; or under the diſpenſation of the Kingdom of Grace; and may be all of them found on record in the preceptive part of the New-Teſtament, required of Chriſtians, *as they would walk worthy of the vocation with which they are called*; and are therefore called *New Commands*, becauſe they are there reinforced with arguments fetcht from the conſideration of the Grace of God appearing to us; we have this ſummarily commended to us in, *Tit.* 2. 11, 12. *The Grace of God which brings Salvation hath appeared to all men; teaching us, that denying*

ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Under which three heads, are comprized all those duties which are required in and by the Moral Law.

8. *That all the Commands of the New-Covenant, which are purely Evangelical, are inclusively Comprehended in this Rule.* It is to be observed, that there are some Duties introduced by the New Covenant, and are enjoyned on all such unto whom it is promulgated, which were not Duties incumbent on man whiles he continued in a state of Integrity, such as *Faith in Jesus Christ, Repentance unto life,* and the several things that are contained in these, as they point to us the way for fallen man to recover Gods favour, and obtain eternal Salvation; and indeed these Duties were inconsistent with that state. Man had not forfeited himself to the Law, and so needed not a Redeemer; he stood in his uprightness, and was defiled with no sin, and had no occasion for *Repentance.* These Duties therefore were not immediately comprized in the law of nature, nor was man in Innocency able by the improvement of his reason, to gather that there were any such Duties hypothetically belonging to his Rule. Nor is it to be supposed, that when God at first indented with man in the Covenant of Works, and warned him against disobedience, by shewing him the threatning

threatning; that he made any discovery to him of an hope that in case of his miscarriage he might be saved, or that he foretold a way of his recovery, in case he ruined himself by trespassing against the command, and bringing of himself under the threatning: doubtless he reserved this for the *Opening of the Covenant of Grace*: and till he so made it known, man could not possibly so much as guess at such a thing. However, there is thus much contained in the Moral Law, and the light of nature clearly discovered to man at first, *viz.* that the rightful authority and supremacy that God hath over all men, claims a liberty for him at any time to enjoyn man in any thing, and make it his duty by vertue of his command to do it, if it be within the power which he at first endowed him withal; and consequently that he ows Obedience to God in whatsoever he shall at any time declare to be his will; hereupon *Positive* Commands oblige men by the light of nature, as well as *Natural* duties, supposing there be a *Revelation* of them made to them. We find therefore that God at first exerted this authority over our first Parents, when he put them into the Garden, by an arbitrary exempting the *Tree of Knowledge* from their eating of it, under pain of death; nor did they dispute, but acknowledge his Soveraignty over them in that regard, though afterwards the adversa-

ry used it as a snare to draw them into Sin. And how many such *positive Precepts* did God give to *Israel*, of which he renders no other reason but this, *I am the Lord*? Hence therefore, when God once reveals to fallen men that it is his will that they should *repent and believe*, in order to their being made partakers in Pardon and Salvation, it becomes their bounden duty, by vertue of that Command, that they so do; and not only will they miss of Salvation if they neglect to comply with these terms on which it is offered; but they will thereby Sin against God, and so aggravate their Guilt; and in this respect the Gospel may well be called *the Law of Christ*. Hence we are told, *Acts* 17. 30. *Now God commandeth all men every where to repent. i. e.* Now when the Gospel is promulgated; and 1 *Joh.* 3 23. *This is his Commandment, that we should believe on the name of his Son Jesus Christ.*

9 *This being a perfect Rule, requires every sort of personal perfection in us.* Our perfection must needs consist in our conformity to the Rule of it, and if so, we cannot be entirely perfect, unless our conformity be as large as the duties which are required by it: and that not only in all the parts of it, by answering to every precept in it, and *having a respect to all the Commandments of God*; but also in the degrees of our compliance with

with it, which muſt conſiſt in ſuch an Holineſs, as hath not the leaſt mixture of the contrary in it; that doth not only do the thing, but doth it with that accuracy that there be nothing wanting in the matter of it, with that diligence that we never fail either in omiſſion or commiſſion, with that intenſeneſs of love, that hath no mixture of reluctancy, or backwardneſs, with that ſingleneſs of heart that hath no allay or mixture of any ſiniſter aimes or ends; and with that conſtancy that we hold on without wavering to the end; which though none of the Children of God ever did or ſhall, in this life attain unto, yet it is the perfection which we are called to aſpire after, and not to reſt in any thing ſhort of it, but to be in an earneſt purſuit of it, as long as we abide here, and till we reach it in the Kingdom of Glory. And that this is required of us will appear, if we conſider;

1. *That every thing ſhort of this Perfection is moral impurity.* The Command is the *Rule* of our *Holineſs*; and if ſo, then the perfection of our Holineſs muſt conſiſt in our being commenſurate to that Rule: and whatſoever is contrary to Holineſs is impurity; and conſequently in what degree ſoever we come ſhort of this meaſure, it is by reaſon of a moral deficiency in us with reſpect to this Rule; and that can proceed from nothing

but ſinful imperfection, which muſt needs render us ſo far impure. Now the Holy God who loves *Holineſs*, cannot be well pleaſed with any thing that he ſeeth in us, that is of another tincture. He may and doth love our *perſons* in Chriſt, which love of his is unchangeable, and nothing in us ſhall ever be able to ſeparate us from it. He alſo loveth his *Graces* which are in us, they being the fruits of his own Holy Spirit; and ſo far as they are exerciſed by us, ſo far he *ſmells a ſweet ſavour* in the Services that we do. But for all this, ſo far as we come ſhort by reaſon of ſin in us, and the mixture of it with any thing that we engage in, ſo far is there ſomething in us which is not grateful to him, according to, *Heb.* 1. 13. *Thou art of purer eyes than to behold evil, and canſt not look on iniquity.* Which muſt needs intend a look of approbation, for his Infinite Omniſcience cannot but behold it ſo as to know it. And certainly it concerns us not to reſt or be ſatisfied ſo long as there remains any thing in us which is ingrateful to this Holy God, which there will be ſo long as we abide ſhort of ſinleſs perfection.

2. *That ſincere Chriſtians are commanded to* grow in Grace. This is a Goſpel precept enjoyned us by the Spirit of God, 2 *Pet.* 3. 18. *But grow in Grace.* Now this command preſumes that there is truth and uprightneſs in

in us; that there is a new principle of Holiness infused into us; for we must have Grace in us, before we can grow in it. Where there is not life, there cannot be growth: there must be a beginning in order to a progress; and as this is a duty of all new Converts, in whom the Seeds of all the Graces of the Spirit are sown, as, 1 *Pet.* 2. 2. *As new born babes desire the sincere milk of the word, that ye may grow thereby.* It is no less expected of all Gods people in this life, to whatsoever degree they have already attained; and the reason is, because they are not yet arrived at perfection, so the Apostle argueth, *Phil.* 3. 12. *Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that which I am apprehended of Christ Jesus.* So that though sincerity be accepted in Christ, yet we are not to rest in it, but to labour after more strength, more victory over corruption, more holiness; and when we have reached to any further degree in this than we had before, we are not now to sit still, but to aspire after more and more, and not to cease till it comes to be perfect. This use we are directed to make of the promises, 2 *Cor.* 7. 1. *Having these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* And if it be enquired how long we are to pursue this business, we are told, *Eph.* 4. 13. *Till we*

all come unto a perfect man, unto the measure of the Stature of the fulness of Christ. Now the reason of the imperfection of Grace is the remains of sin in us, and it is by the decrease of that in us, that our Grace grows.

3. *That all the short comings in regard of his people, are displeasing to God.* True, they do not shut them out of his favour; for, as he hath accepted them in Christ as to their persons, so he hath cast the robe of his Righteousness over them, under which he hath covered all their obliquities, and therefore, as a Judge, he sees no iniquity in them, *Numb.* 23. 21. *He hath seen no iniquity in Jacob, nor perverseness in Israel.* But yet, as they have their failings, by reason of that sin which remaineth in them, so by these follies of theirs, they do sometimes stir up his anger as he is their father, and he discovers it in some awful effects of it; we read 2 *Sam.* 11. *ult. The thing which David did displeased the Lord*, and we see how severely he treated him, *Chap.* 12. For these follies of theirs it is that they are so often corrected, and that sometimes with severity: for these it is that so many afflictions are brought upon them in the course of Gods Providence, who hath assured us, *that he doth not afflict willingly, Lam.* 3. 33. And on this account holy men have so often complained of the bitter sense they have had of his anger, *Psal.* 38.

38. 3, 4. *There is no ſoundeſs in my fleſh because of thine anger, neither is there any reſt in my bones, becauſe of my ſin: For mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me:* And ſee *Pſal.* 32. 3, 4. 88. 7. *&c.* And though *God doth not always chide* for every defect that he diſcovers in his Children, for then their *Spirit would fail*; ſince there is nothing they do which hath not this ſhort coming in it; whereas, *he knows our frame, and remembers we are but duſt, Pſal.* 103. 14. Yet even theſe unavoidable infirmities, which attend upon the beſt duties that ever we do, are things which he takes no pleaſure in: and that he animadverts not upon them, is becauſe of his pity. *Pſal.* 103. 13. *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.*

4. *There is a Sacrifice of Atonement appointed even for theſe defects.* The Sacrifices of old were *Typical*, and had a ſpiritual aim which was to be apprehended in them: and it is certain, that where there was required by the *Ceremonial Law* a Sacrifice of *Expiation*, it ſignified that there had been ſomething which was offenſive to God, for which there muſt be a ſatisfaction made to him, there muſt be ſomething to reconcile him, if ever the perſon hoped to have him Atoned to him, but for which there had been no need of ſuch a Sacrifice. Whatſoever therefore required ſuch

a Sacrifice to be offered up for it, must needs intimate that it had some ill thing adhering to it, that was offensive to God, and must be removed: Now the very duties that Gods people do, wherein they do sincerely serve him, and express the greatest endeavour after holiness in them, must have the vertue of Christs oblation applyed to them, for the expiation of the defects that accompany them; this was aimed at in that Levitical Law, *Levit.* 16. 33. *He shall make an Atonement for the holy Sanctuary, and he shall make an Atonement for the Tabernacle of the Congregation, and for the Altar; and he shall make an Atonement for the Priests, and for all the People of the Congregation.* Intimating that all had defilement cleaving to them, by reason of imperfections in those who were concerned in them. And for this reason we are to seek acceptance through Christ for our best duties; and the very prayers of the Saints, must come through his hands, and be offered with his incense, *Rev.* 8. 3. *There was given him much incense, that he should offer it with Prayers of all Saints, &c.* And why so, but to perfume them, and take away the unsavourines that cleaves to them! which would not be needed, if there were no sin adhering to them.

5. *The best of Gods People do profess themselves to be short of perfection, and engaged in the*

the purſuit of farther degrees of Holineſs. If a man hath reached ſo far as is expected of him by the tenour of the Covenant of Grace, under which God hath taken him, there is no need or occaſion for him to aſpire after any more, inaſmuch as that is the Covenant which he is to ſtand to, and by the terms whereof he is to judge of his duty: Certainly the holy men of old knew what they did, when they profeſſed their own great defects, & bewailed them: It was the ſame Covenant that Old-Teſtament Saints were under, and yet we find them acknowledging ſinful defects in the beſt, *Prov.* 20. 9. *Who can ſay, I have made my heart clean, I am pure from my ſin?* And *Eccl.* 7. 20. *There is not a juſt man upon earth, that doth good and ſinneth not.* Nor have believers in Chriſt in Goſpel days been otherwiſe perſwaded, or thought that their New-Covenant ſtate took from their imperfect actions the nature and denomination of ſinful; 1 *Joh.* 1. 8. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us*; and this apprehenſion hath put them upon it, earneſtly to proſecute more perfection, not being content with the degrees obtained; of this we have a full inſtance in *Paul*, *Phil.* 3. 13, 14. *I count not my ſelf to have apprehended; but this one thing I do, forgetting thoſe things that are behind, and reaching forth unto thoſe things that are before, I preſs toward the mark.* *Paul* when

when he wrote this Epistle was a Prisoner at *Rome*, and so it was not long before his death: he was not only a sincere Christian, but one that had made a very great progress in Godliness, and arrived to an high pitch in Grace; and yet he assures us that he was a great way short of that perfection, which he was in pursuit of, and counted it his duty to use utmost endeavours after the obtaining it; and it was not a *Legal* perfection which he sought, for that he utterly disclaims, but it was *Evangelical*, or that which, according to the Rule of the Gospel he was to pursue.

6. *The Children of God, when they do their best, do still bitterly bewail themselves that they can do no better.* It must needs be granted that such imperfection in us, as is a just ground for the sorrow and mourning of the people of God, and which they do and ought to cry out of as their burden and bitterness, is a short coming in them which ought not to be, else all those complaints, and self judgings about it, must needs be superfluous and unreasonable: Not that the sense of this should drive them to despair of Gods gracious acceptance of them, since he hath provided for that in Christ, notwithstanding all this: but yet it excites *Godly Sorrow* in them, and helps to keep them humble and mournful all their days, and directs them where to fix their hope,

viz. upon Gods free mercy in and through Christ. We find therefore how *Paul* amplifieth in his bemoaning of himself on this account in, *Rom.* 7. And though it hinders not, but helps his thanksgiving, *verse* 25. *I thank God through Jesus Christ our Lord.* Yet he complains of it as a thing that was grievous to him, *verse* 15. *That which I do, I allow not; for what I would, that do I not, but what I hate that do I.* And *verse* 23. *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.* And upon the review of all this he cries out as one that was in very sore distress, *verse* 24. *Oh wretched man that I am, who shall deliver me from the body of this death?* And this was not a representation of his natural state, when under the legal convictions of sin, and remorses of Conscience by reason of it; but under the conflict between Grace and Corruption in him, as the whole tenour of his expressions doth evince. Nor was it on the account of bold Transgressions, and more enormous and scandalous prevarications; for he could make that challenge, 1 *Thes* 2. 10. *Ye are witnesses, and God also, how holily, and justly and unblameably we behaved our selves among you, that believe.* But it was the mixture which he experienced

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of ſinful corruption with his grace which diſcovered him not as yet arrived at full perfection.

7. *The beſt of men do deprecate the rigour of God in his animadverting upon them; which they would have no occaſion to do, if they did not know themſelves to be ſhort of that perfection which they ought to ſeek after, and that the want of it belongs to the remaining ſin in them.* They do indeed *hope in his Grace*, and accordingly look to receive free Salvation from it; and they believe that this failing of theirs ſhall not hinder their partaking in it, becauſe God hath laid in for their pardon and acceptance in another: but there is a way in which they come to have a title to this Salvation, and on account whereof they may claim it, according to, or conſiſtent with the Juſtice of the firſt Covenant, under which they once were: and they dare not to put themſelves on the tryal of their own holineſs for this, and the reaſon is, becauſe they know it to be ſo ſhort and defective, that if God ſhould take advantage from what his holy eye ſees to be wanting therein, he would have occaſion and provocation offered him, to make ſevere animadverſions upon them; on this account *David* ſo pleads, *Pſal.* 130. 3, 4. *If thou, Lord, ſhouldſt mark iniquities; O Lord, who ſhould ſtand? but there is forgiveneſs with thee, that*

that thou mayſt be feared. And makes that deprecation in, *Pſal.* 143. 2. *Enter not into Judgment with thy Servant; for in thy ſight ſhall no man living be Juſtifyed.* And though they can plead their intereſt in his favour, from the evidence of their integrity, and comfort themſelves in it; it being an effect of his diſtinguiſhing Grace in them, and having the promiſe ſecured to it; yet they dare not plead any perſonal Righteouſneſs of their own, for the procuring of any favour for them, but renounce it, *Dan.* 9. 18. *We do not preſent our Supplications before thee for our Righteouſneſſes, but for thy great mercies.* And for this reaſon the ſenſe of theſe defects attending them, makes them oftentimes to tremble at the thoughts of Gods diſpleaſure, *Pſal.* 119. 120. *My fleſh trembleth for fear of thee, and I am afraid of thy Judgments.*

8. *It is their duty dayly to Pray for Forgiveneſs.* Prayer is One part of *Natural Worſhip*, and it is not appointed for a Complement, but as a neceſſary duty for the upholding of Communion between God and men; it being the way in which we are to ſeek and obtain the good we need, and give him the due acknowledgments of it. In the petitionary part of it then, we are to ask him only for ſuch things as we want: And the apprehenſion of our want, and his ability

to

to succour us, is the motive of our so seeking to him. Now there is such a Petition which Christ hath directed his Disciples, and such as can call God their *Father*, to present dayly to him, *Math.* 6. 12. *Forgive us our debts. i. e. Our Sins.* And there is ever implied in such a petition, a confession of our debts, else we cannot in earnest ask the forgiveness of them. We then daily want forgiveness; not only a further confirmation of the pardon we received in our Justification, but new forgiveness; and there is none so holy in this life, as to be discharged from the obligation of making this petition in prayer: And yet there are many of Gods Children that are kept from precipitating themselves into atrocious sins; nor do any truly gracious ones make a dayly trade of it. This therefore plainly intimates, that the very remaining imperfection, which makes them in their whole lives to fall behind in regard of that absolute perfection which consists in a compleat conformity to the Rule, hath that in it which needs forgiveness to be applied to it by the free Grace of God. It therefore hath sinfulness in it, otherwise it could not stand in need of a pardon: and whatsoever in us stands in need of that, tells us that we ought to labour indefatigably to

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get it taken away as a thing which is evil and bitter.

9. *One great design that God aims at, in his Ordinances and Providences which he dispenseth to his people, is to purge away these imperfections, & to lead them on towards Perfection.* The *Gospel Ordinances*, which Christ hath appointed to be dispensed to his people, were not only designed for the bringing about the Conversion of Sinners, though that also is purposed in them, we are therefore said to be *begotten by the word of truth*, *Jam.* 1. 18. And *Paul* was sent *to open mens eyes, and turn them from darkness to light, and from the power of Satan to God*, Acts 26. 18. But God also aimed at the Edification of Saints by them. They are therefore Christ's *Ascension Gifts* which he hath bestowed on *his Church*, to help them forward to a *sinless perfection*, till when they are not to cease, *Eph.* 4. 10, *&c.* There are also the many *Afflictive Providences*, which God seeth meet to exercise his own Children withal in this world, and among other purposes which he intends to bring about hereby, we are told that this is one great thing that he aims at by them, *Isa.* 27. 9. *By this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin.* On this account, the afflictions that the Children of God are visited withal, are compared to a *furnace*, and to *a refiners fire*, in which, remaining dross is separated

from the good metal, to make it yet more pure. This good effect *Job* encouraged himself that he ſhould obtain by his afflictions, *Job* 23 10. *When he hath tried me, I ſhall come forth as gold* And ſurely, that which God uſeth ſuch courſes with us, to take away from us, muſt needs be a thing, that we ſhould endeavour the removal of: *Job* was a perfect man as to integrity, *Chap.* 1. 1. And yet he needed this trial.

10. *They muſt be fully perfected in order to their perfect Glorification.* Though the body of death attends them through the preſent life, and giveth them no little moleſtation in it, yet it ſhall be wholly put off with it, and they ſhall no more be peſtered with it for ever: There ſhall be perfection of holineſs enjoyed by us, when we come to perfect glory; nor indeed can our glory be perfect without it: we are told how Chriſt will preſent his Church to himſelf at laſt, *Eph.* 5. 27. *A glorious Church, not having ſpot, or wrinkle, or any ſuch thing.* None are admitted into the aſſembly above, but *Juſt men made perfect*, *Heb.* 12. 22 When we come there we ſhall *ſin no more*, nor have any dregs of pollution abiding in us, but be entirely conformed to the Image of God; now that which is the perfection which God will bring us to at laſt, is that which we all ought to be aſpiring after, and reſtleſs in purſuit of, till we come to

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obtain it. And truly, *Inchoate Holineſs* makes us capable only of partaking in *Inchoate Bleſſedneſs*; our veſſels are not prepared to be filled with glory, nor can we have that near Communion with God in Chriſt, which is requiſite to give us compleat and unimmermixed ſatisfaction, till we are compleatly holy in the higheſt degree which our natures are able to receive; If then *God hath appointed us to Salvation*, and there can be none without this, it muſt needs be our duty not to take up with any thing ſhort of this: and conſequently it muſt be that which is promiſed to us in the Covenant of Grace, and we ought to purſue it, and endeavour to *go from ſtrength to ſtrength* in it, till we arrive at the fulneſs of it, which is not to be expected till we get to the Eternal Kingdom.

U S E.

Be we then Exhorted not to place our hope in God, for the ſake of any Righteouſneſs of our own, when we muſt confeſs our beſt ſo ſhort of what it ought to be, which needs a pardon, and therefore cannot command his favour; but let the ſenſe of our duty, and our defect put us upon relying on Chriſt alone, and his Righteouſneſs as the meritorious and material cauſe of our acquittance from the condemnation of the Law, and

being made the Owners of a title to eternal life. Let us look hither for a ſure foundation to build our hope upon, to receive the reward of Eternal Glory; and not to any thing of our own. Let our dependence be here for the acceptance of our poor imperfect duties, acknowledging that but for this they could not but be rejected. Let us in ſenſe of our own imperfection, be ever bewailing of it, and go to Chriſt to have it ſprinkled with his blood. Let us preſs hard all our lives after more Holineſs, proſecuting it with utmoſt reachings; and let every new acqueſt by Divine help, make us the more earneſt after further degrees of it, and more vigorous in the uſe of all means to reach them: Nor let us tire and give in, ſo long as we are any whit behind thoſe who are now totally freed from ſin, and in whom *Grace* is arrived at its full ſtature in *Glory*.

THE END.

A Brief Account of principal matters contained in the foregoing Treatise.

DOCTRINE I.

THat Jesus Christ is a Fountain of Saving Good. page 7.
How he came to be such a Fountain? p. 13.

DOCTRINE II.

Jesus Christ is an Opened Fountain in the days of the Gospel. p. 22.
How this fountain comes to be Opened? p. 28.
In what peculiar respect it is said to be Opened in the days of the Gospel. p. 32.

DOCTRINE III.

They are the Seed of Christ, and the Church of God for whose sake this fountain is Opened. p. 44
How the Opening of this Fountain had a peculiar respect to these? p. 46.

DOCTRINE IV.

The great design of Opening this Fountain to Gods people, is for sin and uncleanness. p. 64.
How mans sin and uncleanness gave occasion for this. p. 65
Of what use this fountain is for the taking it away? p. 77
Trials of our interest in this fountain. p. 95

DOCT.

DOCTRINE V.

There will be a more peculiar Opening of Christ as a Fountain of life when the Jews are called. p. 106

That there is such a Calling of the Jews yet to come. ibid.

The glorious state of those times. p. 114

DOCTRINE VI.

When God hath brought his Chosen to bewail their sins, especially the affronts which they have offered to Christ, and to pray for his mercy, he will then make a gracious discovery of this Fountain to them. p. 127

How God produceth a Spirit of mourning and supplication in men, in order to his Opening of this Fountain to them? p. 130

How to judge of the efficacy of the Gospel. p. 140

Rules of Trial, to know whether this Fountain hath been savingly Opened to us. p. 146

In the Sermon annexed to the former Treatise: This great question is discussed, *viz.*

Whether that personal perfection which God requires of his people under the Covenant of Grace, be the same for kind and degree with that which was required in the Covenant of Works, or any thing short of it?

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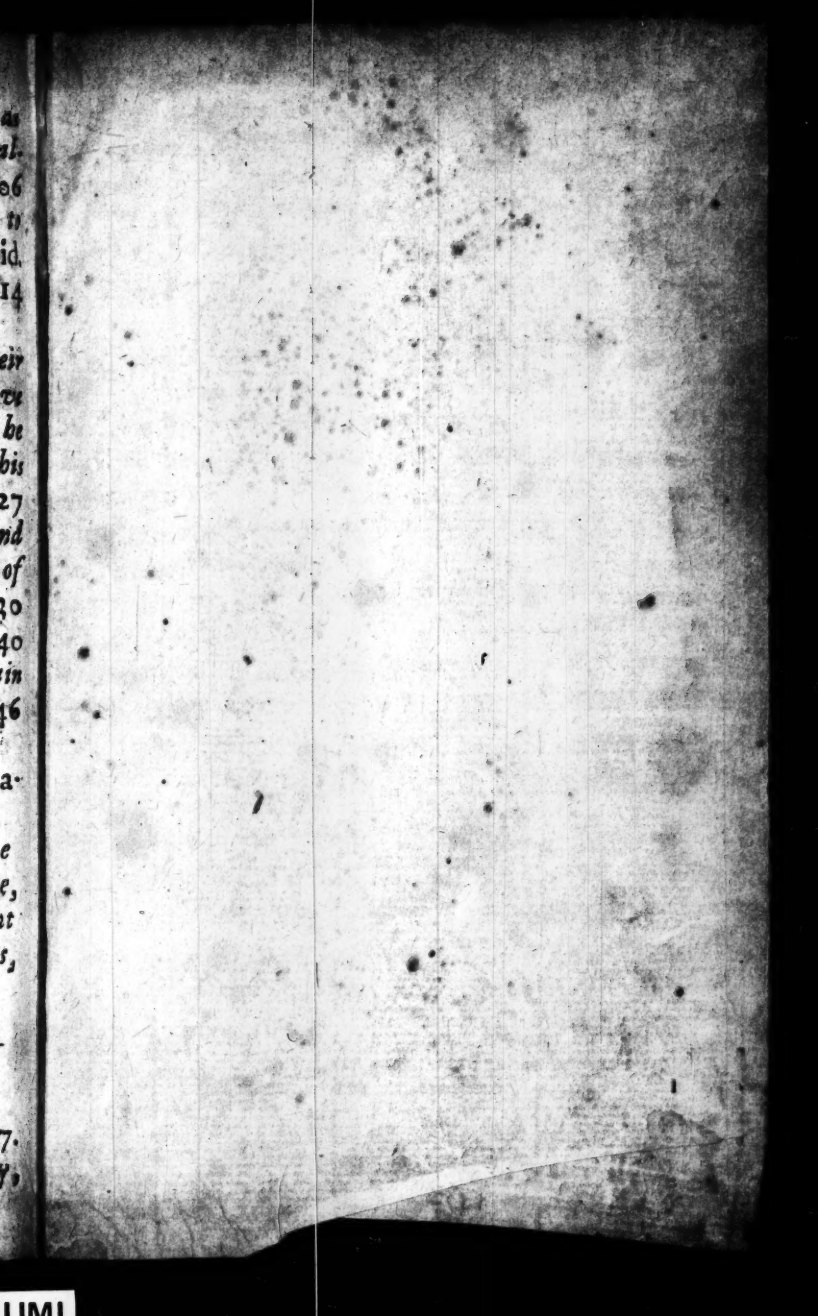
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